

THE  
CANDID PHILOSOPHER:

OR,  
FREE THOUGHTS

ON  
MEN, MORALS, AND MANNERS.

By Mr. LEWIS, Corrector of the Press.

“ Slave to no Sect, who takes no private Road,  
“ But looks through Nature up to Nature's God.”  
Pope.

IN TWO VOLUMES.

VOLUME II.



DUBLIN:  
PRINTED BY W. KIDD,  
For the AUTHOR, at No. 22, in *Bride-Street*.

MDCCLXXVIII.



CANDID PHILOSOPHY:

FREE THOUGHT

AND REASON.

By M. LEWIS, Coroner of the Peace.

First and Second Series of Lectures  
on the History of the Human Mind.

IN TWO VOLUMES.

VOLUME II.



DUBLIN

PRINTED BY W. RIDG.

For the Author, at No. 12, in White Court.

1844.



TO THE  
RIGHT HONOURABLE

Walter Hussey Burgh,  
ESQ.

His MAJESTY'S Prime Ser-  
jeant at Law.

SIR!

TO pay the Tribute  
due to Merit is the most  
grateful Office of a gene-  
rous Mind. I have therefore  
inscribed

inscribed the first Volume of this Work to a Man, who is the Glory of the present Age, and will be the Admiration of all future Ages.—This second Volume I inscribe to You.

It has long been laid down as an incontrovertible Proposition by political Writers, and slavishly acquiesced in by the Herd of Readers, that the Duties of a PATRIOT and a PLACEMAN are incompatible: But You have convinced

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convinced the World, that  
they may be united;—that  
the same Person may be a  
Defender of the Peoples  
Rights, and the regal Pre-  
rogatives.

I do not ask You, Sir,  
to patronize my Work:  
It must patronize itself.  
You are not responsible  
for my Sentiments. I  
alone am accountable for  
them.

THAT You may long  
continue an Ornament to  
the



the Age, to Ireland, and  
to your Profession, and still  
enjoy that high Share of  
the public Confidence, You  
so deservedly possess at pre-  
sent, is the sincere Wish,  
and shall be the constant  
Prayer of,

Great and good Sir,

Your most obedient

and

most faithful Servant,

R. LEWIS.



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THE



T H E  
C A N D I D  
PHILOSOPHER.



I HAVE treated in Page 145. Vol. I. of the Treachery and Villainy committed by the Heathen World, in breaking their Faith with their Enemies, and looking on the greatest Instances of Cruelty or Assassination, as meritorious, provided they thereby gained their Ends. I have not adduced any particular Examples, as they are so frequent, that they occur in almost every Page of antient History,

VOL. II                      B                      tory,



tory, and they are so notorious, that they need not be cited. I shall here give an Instance of this kind from Holy Writ; which though we are taught to look on with Reverence, and as the most illustrious Example of female Fortitude and Patriotism, I cannot help considering as a most infamous and horrid Act.

WHEN Bethulia, a City of the Jews, was besieged by HOLOFERNES, a General of NABUCHODONOSOR, King of Assyria, the Inhabitants, being on the Point of surrendering, were encouraged in their Resistance by JUDITH, the Widow of MANASSES, who advised them to *trust in God*, and to *break their Oath* with their Enemies, for they had promised to yield in five Days. She then prepares herself for the Execution of an Act, that was to deliver her Country, and to render her own Fame immortal.

But

PHILOSOPHER. 15

But before she undertakes it, in  
the Words of the apocryphal Au-  
thor, JUDITH, chap. IX. Vers. 1,  
*et seq.* “ JUDITH fell upon

“ her Face, and put Ashes upon  
“ her Head, and uncovered the

“ Sack-cloth wherewith she  
“ was cloathed; and about the

“ Time that the Incense of that  
“ Evening was offered in Jeru-

“ salem, in the House of the  
“ Lord, JUDITH cried with a

“ loud Voice, and said—O  
“ Lord God of my Father Si-

“ MEON, to whom thou gavest  
“ a Sword to take Vengeance of

“ the Strangers, who loosened  
“ the Girdle of a Maid to defile

“ her, and discovered the Thigh  
“ to her Shame, and polluted

“ her Virginitie to her Reproach  
“ —Smite by the *Deceit* of

“ my Lips the Servant with the  
“ Prince, and the Prince with

“ the Servant: Break down their  
“ Stateliness by the Hand of a

“ Woman—For thy Power  
“ standeth

“ standeth not in Multitude, nor  
“ thy Might in strong Men:  
“ For thou art a God of the  
“ Afflicted, an Helper of the  
“ Oppressed, an Upholder of the  
“ Weak, a Protector of the  
“ Forlorn, a Saviour of them that  
“ are without Hope—I pray  
“ thee, I pray thee, O God of  
“ my Father, and God of the  
“ Inheritance of Israel, Lord of  
“ the Heavens and Earth, Cre-  
“ ator of the Waters, King of  
“ every Creature, hear thou my  
“ Prayer—And make my Speech  
“ and *Deceit* to be their Wound  
“ and Stripe, who have purposed  
“ cruel Things against thy Co-  
“ venant, and thy hallowed  
“ House, and against the Top  
“ of Sion, and against the House  
“ of the Possession of thy Chil-  
“ dren—And make every Na-  
“ tion and Tribe to acknowledge  
“ that thou art the God of all  
“ Power and Might, and that  
“ there is none other that pro-  
“ tecteth

PHILOSOPHER. 17

"tecteth the People of Israel but  
"thou."

—AFTER this fervent and pious  
Prayer to God, to prosper her in-  
tended *Deceit* and *Murder*, we  
are told by the Author, Chap. X.  
Vers. 2, *et seq.* "She rose where

"she had fallen down, and called  
"her Maid, and went down into  
"the House, in the which she  
"abode in the Sabbath-Days,  
"and in her Feast-Days—And  
"pulled off the Sackcloth which  
"she had on, and put off the  
"Garments of her Widowhood,  
"and washed her Body all over  
"with Water, and anointed her-  
"self with precious Ointment,  
"and braided the Hair of her  
"Head, and put on a Tire  
"[or Mitre] upon it, and put on  
"her Garments of Gladness,  
"wherewith she was clad during  
"the Life of MANASSES her  
"Husband—And she took San-  
"dals upon her Feet, and put

B 3

"about



“ about her her Bracelets and  
“ her Chains, and her Rings,  
“ and her Ear Rings, and all her  
“ Ornaments, and decked her-  
“ self *bravely*, to *allure* the Eyes  
“ of all Men that should see  
“ her.”

BEING thus completely equip-  
ped, she went out of the Gates  
of Bethulia, and directing her  
Steps to the Tent of HOLOFER-  
NES, was admitted to his Pre-  
sence, paid Reverence to him,  
and strove to insinuate herself into  
his Favour, by telling him a  
Multitude of Lies, and using all  
the Arts and Blandishments she  
was Mistress of. She paid so little  
Regard to Truth, and was so full  
of the horrid Assassination and  
Murder she had projected, that  
she told him, Chap. XI. Vers. 19.  
“ I will lead thee through the  
“ Midst of Judea, until thou  
“ come before Jerusalem; and  
“ I will set thy throne in the Midst  
“ thereof

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“ thereof; and thou shalt drive  
“ them as Sheep that have no  
“ Shepherd, and a Dog shall  
“ not so much as open his Mouth  
“ at thee.”

HOLOFERNES, whose Character seems to be that of a brave but simple Man, was extremely captivated with the Beauty and Allurements of the fair Jewess. He ogled her, pressed her Hands, and all his Servants declared, Vers. 21. “ There is not such a Wo-  
“ man, from one End of the  
“ Earth to the other, both for  
“ Beauty of Face, and Wisdom  
“ of Words!—Likewise HOLO-  
“ FERNES said unto her, God  
“ hath done well to send thee  
“ before the People, that Strength  
“ might be in our Hands, and  
“ Destruction upon them that  
“ lightly regard my Lord—And  
“ now thou art both beautiful  
“ in thy Countenance, and wit-  
“ ty in thy Words: Surely, if  
“ thou

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“ thou do as thou hast spoken,  
 “ thy God shall be my God,  
 “ and thou shalt dwell in the  
 “ House of King NABUCHOD-  
 “ ONOSOR, and shalt be re-  
 “ nowned through the whole  
 “ Earth.”

THE unsuspecting, captivated General would then fain give a grand Treat to the wily Jewess. We are told, Chap. XII. Vers. 1. *et seq.* “ He commanded to bring  
 “ her in, where his Plate was  
 “ set, and bade that they should  
 “ prepare for her of his own  
 “ Meats, and that she should  
 “ drink of his Wine,”—while she was meditating Mischief and Murder. She would not, however, accept the Treat, as it was looked on as unlawful, amongst the Jews, to eat or drink with any other People. She slept in the Tent all Night, we are told, and in the Morning “ went forth  
 “ unto *Prayer.*” In this Manner she

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she continued three Days, but HOLOFERNES was then so impatient to enjoy her, and so afraid of the *Ridicule* that would be thrown on him, to let so fine a Woman lie in his Tent so long without his knowing her, that he determined to press her to the utmost for her wished-for Consent; Nay, he imagined, she herself would despise him if he did not. Verse 12. "For lo, it will

"be a Shame for our Person, if  
"we shall let *such a Woman*  
"go, not having had her Company: For if we draw her not  
"unto us, she will laugh us to  
"Scorn." This was reasoning

like a Soldier, and a Man of Gallantry, as well as a Person that knew the Minds of the Sex!—

"Then went BAGOAS [This was Master of the Ceremonies, to HOLOFERNES, vulgarly called a Pimp] from the Presence of HOLOFERNES, and

"came to her, and he said, Let  
"not



“ not this *fair Damsel* fear to  
“ come to my Lord, and to be  
“ honoured in his Presence, and  
“ drink Wine, and be merry  
“ with us, and be made this  
“ Day as one of the Daughters  
“ of the Assyrians, which serve  
“ in the House of NABUCHOD-  
“ ONOSOR—Then said JUDITH  
“ unto him, Who am I now,  
“ that I should *gain-say* my Lord?  
“ Surely whatsoever *pleaseth* him,  
“ I will *do* speedily; and it shall  
“ be my Joy unto the Day of  
“ my Death.—So she arose, and  
“ decked herself with her Appa-  
“ rel, and all her Womans At-  
“ tire, and her Maid went and  
“ laid soft Skins on the Ground  
“ for her, over against HOLO-  
“ FERNES—Now when JUDITH  
“ came in, and sat down, HO-  
“ LOFERNES his Heart was ra-  
“ vished with her, and his Mind  
“ was moved, and he desired  
“ greatly her Company; for he  
“ waited a Time to *deceive* her,  
“ from

PHILOSOPHER. 123

“ from the Time that he had  
“ seen her—Then said HOLO-  
“ FERNES unto her, Drink now,  
“ and be merry with us——So  
“ JUDITH said, I will drink now,  
“ my Lord, because my Life is  
“ magnified in me this Day,  
“ more than all the Days since I  
“ was born——And HOLOFER-  
“ NES took great Delight in her,  
“ and drank much more Wine  
“ than he had drunk at any Time  
“ in one Day, since he was  
“ born.”

AFTER this poor, unfortunate  
General, full of Wine, and Love,  
had fallen asleep, and BAGOAS,  
like a Man that knew his Office,  
had shut the Doors of the Tent,  
and left his Master and JUDITH  
together near the Bed, this cele-  
brated JUDITH! this Model of  
patriotic Courage! this Example  
to all her Sex! “ Came to the  
“ Pillar of the Bed which was at  
“ HOLOFERNES Head, and took  
“ down

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“ down his Faulchion from  
 “ thence—And approached to  
 “ his Bed, and took Hold of the  
 “ Hair of his Head, and said,  
 “ Strengthen me, O LORD GOD  
 “ of Israel, this Day——And she  
 “ smote twice upon his Neck  
 “ with all her Might, and she  
 “ took away his Head from him  
 “ —And tumbled his Body down  
 “ from the Bed, and pulled down  
 “ the Canopy from the Pillars,  
 “ and anon after she went forth,  
 “ and gave HOLOFERNES his  
 “ Head to her Maid—And she  
 “ put it in her Bag of Meat: So  
 “ they twain went together ac-  
 “ cording to their Custom, unto  
 “ *Prayer.*”

SUCH is the Account the Scrip-  
 ture gives us of that Action of  
 JUDITH, which hath been con-  
 stantly held up to Mankind as an  
 Instance of female Courage and  
 Virtue. It is related, not with  
 Marks of Horror and Detestati-  
 on,

on, but proposed as an Example for our Regard and Imitation.

BE it remembered, however, that this Action happened under the Mosaic Dispensation, and is of apocryphal Authority. The Gospel of JESUS inculcates quite different Maxims, and proposes quite different Models of Conduct. It is, nevertheless, somewhat difficult to account for the great Encomiums that have been paid to this *vile Assassination*, this most *horrid* and *barbarous Murder*, by the Writers of every Age. It has been related in Terms of the most extravagant Applause by the Historian; spoke of with Admiration by the Moralist; and sung with Rapture, by the Bard. I don't remember ever to have read the Legality of this horrid Assassination called in Question. It has been an inexhaustible Subject for the Display of Pulpit



26 THE CANDID

Oratory; and has, in some Measure, dilated those frozen Spirits, that would shiver over the Psalms of DAVID, and doze over the Doctrines of JESUS. I must, however, take the Liberty of judging for myself; and if all the World join in commending an Action I cannot think of without Horror, I will not be deterred from speaking of it with the Detestation I think it deserves.

I COULD analyse the several Parts of this curious History, and thereby expose the enormous Guilt of the Action celebrated in it, much more severely than I have done; but I apprehend what I have said will be sufficient to make Mankind judge of it quite differently than they have been accustomed to do, and to rank it among one of the blackest Murders, that the Devil ever prompted his Votaries to commit.

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mit. But what shall we say to the Doctrine inculcated by this Story? Does it not teach that all Kinds of Actions are lawful to be practised against an Enemy? May we not, from the Example of JUDITH, recommend and practise *Perjury* and *Breach of Faith* with an Enemy? May we not, from her Example, lie, deceive, betray, flatter, soothe, caress, may be guilty of *Murder*, to obtain our Ends of our Foe? And are not all these wicked Artifices and diabolical Practices represented to us as highly patriotic and meritorious? May we not poison Springs, use Glass or Stones instead of Ball, employ Assassins or Incendiaries, shoot with poisoned Arrows, and use other Methods to destroy an Enemy, which now, by the Laws of Nations, are prohibited? Are any of these Practices more criminal in the Sight of God, or more detestable in the Eyes of Man, than JUDITH'S

*Assassination of HOLOFERNES?*

It may be said, that this Action of JUDITH's is related merely as a Matter of Fact, and judged of according to the Manners and Sentiments of those unpolished Times, when Artifice passed for Virtue, Perjury and Violation of Faith for Wisdom, and Murder for Morality. But this is saying nothing. The eternal Rules of Right no Circumstances of Things or Seasons can alter: And the prodigious high Encumiums given to JUDITH for an inhuman Murder, shew that the apocryphal Author does not only relate the Action as a Matter of Fact, but exults in it, as one of the highest Pieces of Heroism ever performed—To conclude: This Story, if we allow it to be genuine, may shew us the defective State of Morality, the World was in at the *Æra* it treats of, and may teach us to be thankful  
for

PHILOSOPHER. 29

for that DIVINE LIGHT, which attended the Gospel Dispensation, and which enables us to see Things in a very different Point of View from what they were seen in by the antient Jews and Gentiles. It is this Dispensation, that teaches us a Rule of Conduct, very different from JUDITH'S. So far from recommending *Deceit, Perjury, Breach of Faith, Murder and Assassination*, in our Country's Cause, it expressly prohibits us from "doing Evil that Good may come thereof."

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**A** SPIRIT of Obstinacy is an unhappy Spirit. Obstinacy, like Pride, is a great Bar to Knowledge, for if a Man is so obstinate as to persist in his own Opinion,



30 THE CANDID

nion, or so proud, that he will not condescend to hear the Words of Reason, how is it possible he should improve his intellectual Faculties? Obstinacy is equally unfavourable to Morals as to Wisdom. An obstinate Man is blind to Truth, and deaf to Counsel. He will not reform his bad Conduct, but stubbornly persevere in the Path himself has chosen, and follow the Dictates of his own shallow Head. He will rather miscarry in an Enterprize himself has concerted, than succeed in it by adopting the judicious Improvements of others. It is in vain to tell him he may be in the Wrong; that every Man is liable to Error; that to be open to Conviction is a Proof of Wisdom; and to acknowledge a Fault is an Act of *Glory* it is the Triumph of the Heart over Self-Love. Still he will persevere; he will not turn aside from the Road that leads to Destruction; he travels on;

PHILOSOPHER. 31

on; he shuts his Ears against all who would set him right; he stumbles; he falls into Pits and Quagmires; he flounders about, — he struggles, — he pants, — he gasps, — he despairs, — he dies! — Such are the Fruits of an obstinate Temper!

I SHALL exemplify these Remarks. — The Scene is laid not far from *Corsham*, near *Chippenham*, in the County of *Wilts*. — A little, narrow, dirty Lane, near a little, obscure, shabby Village, that led to the ruinous and tottering Parish-Church, had for some Centuries served as a Road for the Farmers and Peasants. At length it was survey-ed, in order to be repaired; but it was thought expedient, rather to make a new Road, than repair the old Lane. This being done, the whole Parish, except one Farmer, travelled in it, and seemed highly pleased with the Change:

Change: But this darling *Son of Obstinacy* considered it as an Innovation, and resolved to TRAVEL IN THE OLD ROAD; which he accordingly did, and with much self-Satisfaction. Being seen, one Day, by a Gentleman, up to his Knees in Mire, and struggling along the almost impassable, old, dirty Lane, he was asked why he did not walk in the new and clean Road? Regarding his Querist with the most contemptuous Visage, “No, Sir! “I scorn the *new-fangled Road*. “This same *old Lane* I am in “served my Father, and Grand- “father, and great Grand-father, “and great, great Grand-father, “and all my *Posterity* before “me; and shall, THEREFORE, “serve me.”

I REQUEST my Readers not to make any invidious Application of this true Story.—I am

not

PHILOSOPHER. 33

not writing about the Church of Rome, and the Reformation.

---

A DISTINCTION was formerly made between one Part of his Majesty's Subjects and another, as was done in Queen ANNE's Reign, between Whigs and Tories; the first being honoured with the Title of *Friends of the Constitution*, and the latter stigmatized by the Name of the *King's Friends*. To be the Friend of a Patriot King is indeed an honourable Appellation; but to be the Friend of a King, who makes his Will the Law, so far from being an honourable, is a reproachful Title. The Constitution is superior to all Kings; and to defend it from the Encroachments of Tyrants, Ministers



ters or Statesmen, is the Duty of every free-born Subject. But the Lust of Gold, the Lust of Power, and the Rage for Rule, put to Flight the feebleness of Patriotism, and force all who are subject to their Influence, "to fall down and worship the Image which *the People* have set up." Such Wretches as I have now described are fawning Spaniels, mere Reptiles, "tho' in the Catalogue they pass for Men." So they can obtain Power or Wealth, they care not what becomes of the Constitution, or their Conscience. They are so devoutly attached to the Objects of their fond Wishes, that they will sacrifice every Thing to obtain them. Patriotism they laugh at; a truly honest Man they represent as a Non-Entity; all Pretensions to Honour and Honesty they ridicule; Religion they disclaim; Morality they scoff at; but their Creed is to believe

PHILOSOPHER. 35

believe in the Infallibility of a crowned Idiot, and their Practice to accumulate by all Means, except just and fair ones, Hoards of Treasure, or their *King's Heads set in Gold.*

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**A** LEADEN Scull and a Paper Scull, that is to say, a thick Scull and a thin Scull, or a hard Head and a soft Head, which equally denote a Block—Head, —, have generally been considered as synonymous Terms. But I think there is some Difference. A Man with a *leaden Scull* is the incomprehensible Booby, who can understand no one Subject. He hears a Sermon or a Comedy with the same Insensibility; he sees a fine Woman and the Beauties of Nature with the same

same Indifference. He treads the dull, beaten Path that Boobies trod before him; and the Alarms of War, the Devastation of Tempests, the Accounts of Shipwrecks, the Destruction of Nations, give him no Concern.

— Now the Man with the *Paper Skull* differs from this: He has a more volatile—I will not say Genius, but—Turn of Mind. A Man with a Paper Skull will sing, dance, laugh or whistle; yet without any visible Cause. Whatever he does, he does without Thinking. He will gallant a Girl, or attend a Funeral, bet at a Cock-Fight, or laugh at a Tragedy, without being able to assign a Motive, for he acts wholly by Instinct.—Such I think, is a just, though brief Discrimination between the Man with a leaden Skull, and the Man with a Paper Skull; who have hitherto been confounded together, as

if

if there was no Sort of Difference  
in their Characters.

---

**R**ELIGIOUS Mysteries are  
not susceptible of Explanation:  
Could they be explained, they  
would be no longer Mysteries.  
Yet Attempts are often made by  
Persons to explain the sublimest  
of all Mysteries, even the HOLY  
TRINITY, by Comparisons,  
which put Modesty to the Blush,  
which make devout Men weep,  
and wicked Wits laugh.

*“ I could a Tale unfold,—”*

But I will not unfold it. Though  
the Fact is unquestionably true,  
and a grave Divine was the Au-  
thor of it in his Pulpit, yet if re-  
lated in Print, it might subject



me to the Imputation of a Scorn-  
er, and to the Rebukes of the  
Elders.—“ Why then give a  
“ Hint of it?’ it may be asked.—  
To put the Clergy on their Guard  
against making ridiculous Com-  
parisons, when there is no sort  
of Likeness between the Things  
compared; and to caution them  
against attempting to *explain Mys-  
teries*.—For mine own Part, I  
would no more endeavour to ex-  
plain what is inexplicable, on the  
one Hand; or to reveal the *Ar-  
cana Sanctorum*, or Mysteries of  
the Priesthood, on the other, than  
I would undertake to write a  
Treatise, called “ An Analysis  
“ of the Art, Trade, and Mys-  
“ tery of Bookselling in London  
“ and in Dublin.”—There are  
Secrets in all Trades, as the  
Man in the Play says.—O  
Secrets!—Secrets!—Secrets!  
cries SCRUB.

I HAVE

I HAVE before spoken of the Advances made in the present Age, particularly by the French Nation, in a Liberality and Freedom of Spirit, former Ages were Strangers to. The Reign of Credulity and Superstition, Ignorance and Error, seems to be drawing near its Period. The best French Authors freely confess the Absurdities that the Popes have been guilty of, and earnestly wish for a Reformation. Even the Fathers of the Church, nay the dignified Clergy, are not ashamed to own the many Errors and Abuses that have crept into the Church, nor afraid to declare that they require an immediate Redress. The Abbé REYNELL, in particular, most pathetically

D 2                      laments

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laments the Corruptions, that by Means of the Popes abusing the Authority vested in them, the Religion of JESUS has sustained. The Sale of Indulgences, the Raising of illegal Imposts, and the Introduction of *refined Absurdities*, into the Church of Rome, to which genuine Christianity is entirely a Stranger, he mentions as the chief Things which contributed to the REFORMATION. —But hear the Abbé himself.

“ ALORS se préparoit en Europe une grande Revolution  
 “ dans les Esprits. La Renaissance des Lettres, un Commerce étendu, les Inventions  
 “ de l’Imprimerie & de la Boussole, amenoient le Moment  
 “ où la Raison humaine devoit  
 “ *secouer le Joug d’une Partie des*  
 “ *préjugés*, qui avoient pris Naissance dans les Temps de Barbarie.

“ BEAU-

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“ BEAUCOUP de bons Esprits  
“ étoient guéris des *Superstitions*  
“ *Romaines*. Ils étoient blessés  
“ de l'*Abus* que les Papes faisoient  
“ de leur Autorité, des *Tributs*  
“ qu'ils levoient sur les Peuples;  
“ de la *Vente des Expiations*, &  
“ sur tout de ces *subtiles Absur-*  
“ *dités*, dont ils avoient chargé  
“ la Religion simple de JESUS-  
“ CHRIST.

“ MAIS ce ne furent pas ces  
“ bons Esprits qui commencerent  
“ la Revolution. Un Moine  
“ turbulent eut cet *Honneur*. Son  
“ Eloquence barbare souleva les  
“ Nations du Nord. Quelques  
“ Hommes éclairés, aiderent à  
“ *détromper* les autres Peuples.  
“ Parmi les Princes de l'Europe,  
“ les uns adopterent la Religion  
“ des Réformateurs; d'autres se  
“ tinrent unis à Rome. Les  
“ premiers, entraînerent assez  
“ aisément leurs Sujets dans leurs  
“ Opinions; les autres, eurent



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“ de la Peine à empêcher les  
 “ leurs d’embrasser les Opinions  
 “ nouvelles. Ils employèrent  
 “ plusieurs Moyens; mais trop  
 “ souvent *ceux de la Rigueur*. On  
 “ vit renaître *l’Esprit de Fana-*  
 “ *tisme*, qui avoit détruit les  
 “ Albigeois, les Hussites. On  
 “ releva les *Gibets*, on ralluma  
 “ les *Bûchers*, pour y envoyer  
 “ les Novateurs.”

HISTOIRE POLIT. P. 195.  
 Tom. I.

No Protestant could expose more forcibly the unjust Proceedings of the Church of Rome, nor its Wickedness and Cruelty in kindling Fires and raising Gibbets for the first Reformers, than the learned and candid Abbé has done here.—I have not rendered the Passage into English, as French is almost universally understood, and an excellent Translation may be had at every Bookseller’s.

THE

THE  
VOICE of IRELAND.

A  
CONGRATULATORY POEM.

Addressed to His Excellency

J O H N,  
Earl of Buckinghamshire,  
LORD LIEUTENANT OF  
I R E L A N D.

*Sit mihi fas audita loqui.*

VIRG.



A CONGRATULATORY

P O E M, &c.

REJOICE, IERNE! happy Isle,  
Lo, HOBART comes, the Muse's  
Friend!

'Thy drooping Genius soon shall smile,  
And all thy Sorrows end.

II.

Too long the Muses Honours lost,  
The vocal Harp untun'd we mourn'd;  
Again our native Fires we boast,  
With HOBART now return'd.

III.

Tho' proudly on exalted Throne  
Fair ALBION, Queen of Science, sit,  
We are not quite to Fame unknown,  
Nor Aliens to Wit.

IV. 'Tis

IV.

'Tis true, long gloom'd the dusky Day,  
No chearful Music bless'd our Sphere,  
Nor Wit, nor Learning glanc'd a Ray,  
For HOBART was not here.

V.

The Muses thus neglect the Lyre,  
Nor strike the undulating Strings,  
'Till, joining the celestial Choir,  
Presiding PHOEBUS sings.

VI.

Now smiling Joy shall strew her Sweets,  
And all be Harmony and Peace;  
Order, restor'd, shall glad our Streets,  
And Broils and Tumults cease.

VII.

Virtue and Sense shall be carefs'd,  
Proud Vice and titled Folly scorn'd,  
Our Laws enforc'd, our Wrongs redress'd,  
And Worth with Wreaths adorn'd.

VIII. These



## VIII.

These Things, O HOBART! we expect,  
For these see *Ireland* suppliant fall;  
O let our Hopes not go to Wreck,  
Or Cup be dash'd with Gall!

## IX.

HIBERNIA's Sons shall sound thy  
Praise,  
If thou, O HOBART! *Ireland* serve,  
And free-born Bards shall tune their  
Lays,  
If Lays thou dost deserve.

## X.

Then, HOBART! heed the friendly  
Muse,  
A loyal, plunder'd Nation free;  
The Road of conscious Honour choose,  
That Road was made for Thee.

## XI.

Tho' Groans assail'd, and Rage came  
near  
Some Viceroy's, artful, weak, or  
proud,  
A vir-

PHILOSOPHER. 47

A virtuous HOBART ne'er shall hear  
" Deep Curfes, but not loud."\*

XII.

To this great Truth Attention lend,  
A Truth th' OMNISCIENT has de-  
creed,  
That while on Guilt pale Woes at-  
tend,  
Sweet Bliss is Virtue's Meed.

XIII.

HOBART's high Station must attract,  
Like SOL's, our keenest, closest  
Views:  
From his Example all will act,  
And Vice or Virtue choofe.

XIV.

Important Conduct! awful Choice!  
Where each that Choice, that Con-  
duct feel:  
Our Fate depends on HOBART's  
Voice,—  
A Nation's Woe or Weal!

\* *Macbeth.*

XV. Then

## XV.

Then, HOBART! still by Virtue steer,  
Thy wonted Honour still maintain;  
Regard our Sighs, our Prayers hear,  
Nor let us sue in vain!

## XVI.

Like STANHOPE, Wit and Wisdom  
blend;  
Let in thy Breast Truth fix her Seat;  
Like him be *Ireland's* faithful Friend,  
And good as well as great!

## XVII.

Happy the Man in that high Sphere,  
That beams around Joy, Peace and  
Rest,  
Who proves HEAVEN's great Vice-  
gerent here,  
And is in blessing blest!

## XVIII.

Who hurls proud Folly from her  
Throne,  
But Wisdom loves, with modest Mein,  
Who

Who makes true Worth to Greatness  
known,  
And lov'd as soon as seen!

XIX.

Who Parasites and Slaves detests,  
Dashes the Gamester in his Car,  
Bares public Villains trait'rous Breasts,  
Tho' hid behind a Star!

XX.

Such was our CHESTERFIELD, who  
gain'd  
Our Hearts; by Nature form'd to  
please;  
Who social Mirth with Truth main-  
tain'd,  
And Dignity with Ease.

XXI.

And if the Muse aright presage,  
Such shall our noble HOBART prove;  
The Patriot, Viceroy, Wit and Sage,  
Who'll nobly force our Love.



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XXII.

Yet if—but HEAVEN that Thought  
forefend!—

HOBART can ne'er mean *Ireland* ill;  
He still will prove poor *Ireland's* Friend,  
HOBART is HOBART still!

XXIII.

He ne'er could take this Kingdom's  
Sway.

On Terms, that Honour would dis-  
dain,

Nor her brave Children's Rights betray,  
And his own Glory stain.

XXIV.

No!—It were one of Frenzy's Flights,  
To swim in venal, golden Tides—  
Places, to spoil a Nation's Rights,  
Are sure the worst of Bribes!

XXV.

Bribes hoodwink Idiots' mental Eyes,  
And Poison to their Souls dispense;  
But to suppose they charm the Wise,  
Were Treason against Sense.

XXVI. " But

PHILOSOPHER.

55

XXVI.

" But HOBART, born in ALBION'S  
Land,"  
Exclaims some Critic here with Zeal,  
" Will ALBION give his Heart and  
Hand,  
" Nor heed IERNE'S Weal."

XXVII.

No. Still their Int'rests are the same,  
The same their Portion——Bliss or  
Woe;  
And none can raise BRITANNIA'S  
Fame,  
Who proves HIBERNIA'S Foe.

XXVIII.

O noble HOBART! scorn to reign.  
Upon a sordid, wretched Plan,  
Nor let black Guilt, or Folly stain  
The Viceroy or the Man.

XXIX.

Thy liberal Spirit still will spurn  
A partial Faction's base Designs,  
Nor wilt thou e'er from Honour turn,  
T' enslave Men's free-born Minds.

E 2

XXX. Ho-

## XXX.

HOBART can ne'er so low descend,  
 To take his Lesson from mere Slaves,  
 Nor can he meanly condescend  
 To court the Smile of Knaves.

## XXXI.

Still is he free to Good or Ill:  
 From him our Fate must take its  
 Course;  
 As the Abuse of Man's free-Will  
 Is Evil's fatal Source.

## XXXII.

Ne'er will he forward each vile Scheme  
 That selfish Ministers may suit,  
 Nor it a mighty Honour deem,  
 To be the Tool of BUTE.

## XXXIII.

Lawless Protests he'll still decline,  
 And will not raise just Discontents,  
 Nor call a Money-Bill a *Fine*  
 That's paid for Parliaments.

## XXXIV. A Fine!

XXXIV.

A Fine!—Perdition seize the *Knight*,  
 Who such damn'd Falschood durst  
 unfold!—  
 Senates our FREEHOLD are, our  
 RIGHT—  
 The *Fee* from HEAVEN we hold.

XXXV.

He'll ne'er disgrace his high Estate,  
 Nor Idiots into Council bring,  
 To foul the Stream of clear Debate,  
 And shame himself and King.

XXXVI.

A Senate, nobly firm and wise,  
 He'll not prorogue for being just,  
 Make Trade to Rage a Sacrifice,  
 And give the Realm Disgust.

XXXVII.

He'll not the Commons' Rights sub-  
 due,  
 Nor their Proceedings e'er controul,  
 But leave them freely to pursue  
 The Dictates of their Soul.



## XXXVIII.

A Member will not meet his Spite,  
 Because he firm for *Ireland* stood,  
 Nor shall sweet Infants lose their  
 Right,  
 Because their Sire's too good.\*

## XXXIX.

The Nation's Bills he'll duly send  
 Unto his royal Master's Court,  
 Their quick Return will recommend,  
 And strongly will support.

## XL.

And when to ALBION's happy Land  
 Accounts of this he shall impart,  
 Fair Truth will guide his willing Hand,  
 And Candour sway his Heart.

## XLI. For

\* The Dismission of that firm faithful Member, Sir EDWARD NEWENHAM, from his Office of Collector of the Excise Duties, (which he *purchased* for 3000l.) merely for his *parliamentary* Conduct, will reflect indelible Disgrace on Lord TOWNSHEND's Administration.

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XLI.

For HOBART ne'er his Fame can blot,  
Nor strive to taint the royal Ear  
With Jealousies, by Guilt begot,  
And nurs'd by pale-ey'd Fear.

XLII.

The Courts of Law he'll still maintain  
In blameless, Virgin Purity,  
Not only clear from actual Stain,  
But from Suspicion free.

XLIII.

Our Charter Schools will meet his  
Smile,  
Those Nurs'ries for our helpless  
Youth,  
That keep the Mind from Fraud and  
Guile,  
And plant religious Truth.

XLIV.

Our worn-out Veterans he'll protect,  
With lenient Balm their Wounds  
assuage;

Not

Not add Oppression to Neglect,  
And Scorn to hoary Age.

## XLV.

He'll not pollute his Sov'reign's Name  
In Councils foolish and absurd,  
Augment an Army, lose his Fame,  
And break the royal Word.

## XLVI.

The civil Pow'r, that legal Course,  
In Scenes of Riot he'll employ,  
And not by military Force  
Our holy Rights destroy.

## XLVII.

Our Commerce still he'll make his  
Care,  
And our poor Artisans support;  
Our Home-made Fabrics he will wear,  
And cherish in his Court.

## XLVIII.

He'll still wise Magistrates elect,  
And make them execute their Trust,  
Punish the Worthless, but protect  
The Active, Firm and Just.

XLIX. Those

XLIX.

Those only shall in Places fit,  
Who use aright their Tongue and  
Pen;  
For he'll find Men for Office fit,  
Not Offices for Men.

L.

Pimps, drunken Priests, Buffoons and  
Mimes  
Their Midnight Orgies *now* shall  
cease;  
For he'll restore the golden Times,  
When Men may sleep in Peace.

LI.

The public Money he'll not use,  
To pension Fools, Pimps, Whores  
and Knaves;  
Nor will his sacred 'Trust abuse  
In Favour of Court Slaves.

LII.

To *Ireland's* Church he'll prove a  
Friend,  
But Men of no Persuasion hate;  
Nor



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Nor penal Laws will recommend,  
To weaken a weak State.

LIII.

Nor will he let fierce Beasts of Prey  
Into the Church's Pastures creep,  
Lest the sly Fox the Brood betray,  
Or Wolves devour the Sheep.

LIV.

Attentive still to *Ireland's* Weal,  
The public Works shall meet his  
Smile:  
The Linen Trade his Care too feel,  
That Staple of our Isle!

LV.

Useless Surveyors he'll reduce;  
Add no more Pensions to our List;  
Apply the Revenue to its Use;  
And from vast Loans desist.

LVI.

A Land-Tax he will ne'er promote;  
Nor low'r the Interest of Cash;

Nor

PHILOSOPHER. 59

Nor seek to gain one purchas'd Vote;  
But all Corruption quash.

LVII.

Great Knaves with Rage should not be  
seiz'd,

When lesser Knaves corrupt they  
view;

For if the HEAD is sore diseas'd,  
The MEMBERS are so too.

LVIII.

Great Rogues who Roguery chaffise,  
When they themselves, perhaps,  
entice,

Is like—the Proverb's trite, but wise—  
SATAN correcting Vice.

LIX.

Knaves, Fools, and Flatt'ers he'll  
disgrace,

As far unworthy of his Ear;  
And in their Room he'll nobly place  
The Good, the Wise, Sincere.

LX. Nor

## LX.

Nor will he let the Rash or Wild  
 Plunder the Vessel of the Realm,  
 Nor while he is the Master styl'd,  
 Let others guide the Helm.

## LXI.

Tho' now she's on a troubled Main,  
 Her Rigging torn, her Planks decay'd,  
 The wish'd-for Port of Bliss she'll  
 gain,  
 If HOBART lends his Aid.

## LXII.

O that some pitying God would bend,  
 And soft Persuasion's Pow'rs impart!  
 His Looks, Voice, Gestures, Sighs  
 would lend,  
 That I might touch thy Heart!

## LXIII.

No common Theme my Prayer draws;  
 No common Theme claims HOBART'S Ear;

'Tis

'Tis a brave, loyal Nation's Cause;  
'Tis *Ireland* claims thy Care!

LXIV.

Then use thy delegated Pow'r  
Aright, and we will found thy  
Fame;  
Nay, future Ages shall adore,  
And bless a HOBART's Name!

THERE are Subjects, that  
are not susceptible of Ornament.  
Of this Nature is the foregoing  
Poem; the Matters treated in  
which are sufficient to terrify the  
whole Assembly of Parnassus. If  
the great Man, however, to whom  
it is addressed, will pardon the  
feeble *Execution* for the Integri-  
ty of the *Intention*, it is all its  
Author asks, and more than he  
can reasonably expect.



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**SOME** great Men have set a high Value on small Accomplishments, and others affected to admire Things of no Worth at all. Singularity is the Source whence the latter has sprung, and Self-Love the Cause of the former. Great Geniusses, who carry too much Top-Sail, and too little Ballast, are easily driven by the strong Wind of Vanity down the smooth Current of Affectation. To carry on the Metaphor;—they scorn to sail with the Vulgar; and will rather run all Hazards in attempting new Courses, than proceed in the usual Channel, in which they may promise themselves Safety. To these Causes we may impute the many pretended Discoveries that have

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have been made of late Years in  
Morals and Religion, though,  
as many wise and good Men  
think, neither are susceptible of  
Improvement, both being the  
Work of INFINITE WISDOM,  
and partaking of His Nature.  
Yet tho' the Religion of JESUS,  
as contained in the Sacred Writ-  
ings, is of divine Origin, we  
should be on our Guard against  
admitting absurd or far-fetched  
Interpretations and Constructions  
of it. Pure and genuine Christi-  
anity is no where to be met with  
but in the Gospel. Every human  
System *must*, from the Nature of  
Things, be erroneous. From the  
plainest Materials proud Struc-  
tures may be raised, that keep  
Mankind in Awe; at which Idiots  
gaze with Admiration, and half-  
wise Men survey with Pleasure.  
In the mean Time the original  
Materials are quite forgot; the  
Gold, the Silver, the Marble,  
F 2 furnished

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furnished by the DIVINE MAKER, is not thought of; and the *human Architect* alone engrosses Mens Veneration.—I could with Pleasure pursue this Subject; but as what I have said is sufficient to put my Readers in a Train of Thinking, and as nothing but Thinking is wanting to banish *Idolatry* and *Superstition* from the World, I apprehend there is no Occasion for it. I shall, however, just observe that, as some People may be desirous, to know what Mode of Religion the CANDID PHILOSOPHER thinks best, he lays this down as his Opinion, That the nearer any Mode approaches to the primitive Simplicity of the Gospel Dispensation, without incongruous Mixtures, human Ordinances and fantastic Trumperies, so much the nearer does it approach Perfection.—To conclude with a Simile. Pure Christianity, like a modest, unadorned

PHILOSOPHER. 65

adorned Virgin,\* charms the Eyes, and wins the Hearts of the truly Good; while the monstrous Systems raised on it, like impudent, tawdry Harlots, shock the Sense, and can only be endured by the Ignorant, and embraced by the Lewd.

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THERE is a Set of Men among us, who bear the Title of *Men of Pleasure*, but who I am

F 3 cer-

\* I had made this Word QUAKER, *currente Calamo*; but as some People might think it would lean too much in Favour of that Body of Men, though it was used in a *Simile*, I rejected it; for a CANDID PHILOSOPHER, in his Writings at least, should not be suspected of any Kind of Biass.—CÆSAR's Wife should not only *be*, but should also be *thought* chaste.



certain, from a thorough Knowledge of them, have no greater Right to it, than the poor, unfortunate Creatures, who are called *Women of Pleasure*, have a Right to theirs. To define a Man of Pleasure would be certainly doing an acceptable Service to the World; and therefore I shall attempt it. \* \* \* \* \*

\* \* \* I had been two Minutes leaning on my Elbow, reflecting on the Character I was going to delineate, when accidentally casting my Eyes on a much-despised Volume, that is seldom read in these Days, by any but old Women and Parsons, I opened it, and found these Words; which I shall recommend to the Consideration of the Reader, as highly descriptive of what is called a *Man of Pleasure*, a *Man of the World*, or a *Man that knows Life*.

“ COME

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“ COME on therefore, let us  
“ enjoy the good Things that  
“ are present ; and let us speedily use the Creatures like as  
“ in Youth.

“ LET us fill ourselves with  
“ costly Wine, and Ointments;  
“ and let no Flower of the Spring  
“ pass by us.

“ LET us crown ourselves  
“ with Rose-Buds before they be  
“ withered.

“ LET none of us go without  
“ his Part of Voluptuousness:  
“ Let us leave Tokens of our  
“ Joyfulness in every Place; for  
“ this is our Portion, and this is  
“ our Lot.

“ LET us oppress the poor  
“ righteous Man; let us not  
“ spare the Widow, nor reverence  
“ the gray Hairs of the Aged.

“ LET

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“ LET our Strength be the  
“ Law of Justice; for that which  
“ is feeble is found to be nothing  
“ worth.

“ THEREFORE let us lie in  
“ wait for the Righteous; be-  
“ cause he is not for our Turn,  
“ and he is clean contrary to our  
“ Doings: He upbraideth us  
“ with our offending the Law,  
“ and objecteth to our Infamy  
“ the Transgressings of our Edu-  
“ cation.

“ WE are esteemed by the  
“ good and wise Man as Coun-  
“ terfeits. He abstaineth from  
“ our Ways, as from Filthiness:  
“ He pronounceth the End of  
“ the Just to be blessed, and  
“ maketh his Boast that God is  
“ his Father.

“ LET us see if his Words be  
“ true; and let us prove what  
“ shall

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“ shall happen in the End of  
“ him.

“ For if the just Man be the  
“ Son of God, he will help him,  
“ and deliver him from the Hand  
“ of his Enemies.

“ LET us examine him with  
“ Despitfulness and Torture,  
“ that we may know his Meek-  
“ ness, and prove his Patience.

“ LET us condemn him with  
“ a shameful Death; for by his  
“ own Sayings he shall be re-  
“ spected.

“ SUCH Things they did ima-  
“ gine, and were deceived; for  
“ their own Wickedness hath  
“ blinded them.

“ As for the Mysteries of God,  
“ they knew them not; neither  
“ hoped they for the Wages of  
“ Right-



“ Righteousness, nor discerned  
“ a Reward for blameless Souls.

“ FOR GOD created Man to  
“ be immortal; and made him  
“ to be an Image of his own  
“ Eternity.

“ NEVERTHELESS, through  
“ Envy of the Devil came Death  
“ into the World; and they  
“ that do hold of his Side do  
“ find it.”

THIS Quotation from the admirable Book, called the WISDOM OF SOLOMON, it is hoped, though long, will not be deemed tiresome, as nothing can exceed the judicious Observations made in it. Those who are desirous of seeing the same Subject pursued, and the great Advantages the Just enjoy over the Wicked, may read the third Chapter, or, which may be still more advantageous, may go through

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through the whole Book, in which there is displayed as rich a Vein of Piety and Wisdom as is, perhaps, any where to be met with.

—Did these most excellent Writings bear the Name of *Classic*, or were they recommended to the World with a thousandth Part of the affected Erudition that ushers an HORACE, a JUVENAL, or any other profane Writer, to the Notice of Mankind, they would be most eagerly sought after, and greedily perused: But being in every one's Hands, they meet the Fate that attends other familiar, however valuable Things.

EDU-

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EDUCATION is purchased ; Mens Persons are purchased to fight Battles against Potentates they know not, and in Causes it is impossible they should know to be just or unjust ; Judges are paid for expounding the Law ; Divines are paid for expounding the Gospel ; Physicians are paid for prescribing for their Patients ; Artists, and Tradesmen of all Kinds, are paid for their Labour and Commodities ;—in short, all Mankind are paid for their different Pursuits, and their Additions to the common Stock of Industry, Ingenuity, or Utility. He must be a Madman or a Fool, who would expect their Labours for Nothing. If it be not disreputable then in the Members  
of

of any Profession to follow that Profession for the Rewards that attend it; why should it be expected of an *Author* to follow his Profession without Fee or Reward? Are not Wit and Genius as fit Commodities to deal in as Raisins or broad Cloth? If an Author indeed, was formed different from other People; could he subsist on Viands from Parnassus, or Potations from Helicon, I would join with the great Vulgar in stigmatizing him with the opprobrious Name *Hack* for receiving *Sterling* Coin for his Productions. But since this is not the Case; since an Author is formed just like the common Herd of Men; since animal Food and good Liquor are equally necessary for supporting his *Corporation* as any of the twelve Corporations of London; I must own I consider him as well entitled to a Reward for his Labours, as any



Member of any Profession can be  
for his.

*If Thought alone the Appetite could  
cloy,*

*Could Poets, like Camelions,  
live on Air,*

*If neither Thirst or Hunger could  
annoy,*

*The poorest Poet never need de-  
spair.*

**P**REJUDICE and Parti-  
ality are the greatest Foes to Rea-  
son, as they obstruct a free In-  
quiry into the Nature of Things.  
To reason with a prejudiced Man  
is beating the Air: It is talking  
to Deafness, and painting to  
Blindness. I have a hundred  
Times asked, Is it politic, or is  
it just, to tie up the Hands of a  
large

large Body of Men in a State, and prevent their serving it to the utmost of their Power, merely for their speculative Opinions? If Opinions do not influence the Practice of Mankind, they are not proper Objects for the Cognizance of a State, nor should they draw down heavy Pains and Penalties on those who hold them. This is the Language of Humanity and common Sense. If therefore a State can be found, that comes under this Description, would it not be, not only an Act of Wisdom, but an Act of Justice, to repeal such penal Laws? for whatever apparent Necessities may have originally justified the Institution of them, they are now as unnecessary as cruel: They tend to the Perversion of Morals, sport with the most sacred Feelings, violate the fondest Prepossessions of the human Mind, and tear asunder the Bonds of Family Affection; nay,

they tempt the Son to become the base and interested Informer against the Father. Is it possible that these Things are, and that they are not redressed? Will any Government deviate so far from the eternal Rules of Right, as to glory in a Continuance of Wrong? Will they punish the unoffending Children for the Crimes of their great, great Grandfathers? Will they, by a barbarous Proscription, put it out of the Power of Persons to be so serviceable to a State as they could wish? Will they compel them to seek for that Bliss and Freedom beyond the Atlantic, they in vain wished for in their native Country? Will they do all these harsh Things, and deprive Men of their civil Rights, because they will not profess what they do not believe?—These Questions, it is hoped, will have some Weight; for they are asked by one who differs from the Persons alluded

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alluded to in the Mode of his religious Persuasion; but who has so much Charity and Sense, as to hold out the right Hand of Fellowship to all the Sons and Daughters of Mortality, and to scorn the idle, paltry Distinction attached to Sounds and Names.

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WERE a Writer to be influenced by the several Opinions and Counsels of interested Men, with regard to the Choice of his Subjects, he would not have a single Topic to treat on. State-Affairs, cries the Minister, or some great Knave in Office, should not be discussed by Authors, nor the *Arcana Imperii* disclosed.—Religion, cries the pampered Priest, is a serious Thing, and should no where be handled but in the



Pulpit.—Phyfic, fays the folemn Son of GALEN, is a heavenly Science, and its Profeflors are the greateft Benefactors of Mankind: Neither of thefe, therefore, fhould be fported with by profane Wits, and profefled Authors.—The Law, fays the Difciple of COKE on LYTTLETON, is a f acred Science, and fhould not be animadverted on by Men, who are utter Strangers to its wife Myfteries, its glorious Uncertainties, its unfathomable Depths, its profound Meanings, its judicious Diftinctions, and its *brief* Circumlocutions.—Trade, cries the plodding Idiot behind his Counter, is the Support of this here Nation, and is the moft ufelefteft and excellenteft Thing upon the Face of the Yearth; and thofe fo be we are taken off by a Parcell of Fellers that call themfelves Authors and Crickets, yet howfumdiver, and for all that, we are niverthelefs able to feaft  
on

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on Dainties, while such Fellers are starving. They should not therefore be satirizing us, thoſe we ſtand behind Counters, liſting of Linen and handling our Yards.

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IT is ſo ſeldom that we meet with Inſtances of exemplary Juſtice, or Mercy, that I am particularly pleaſed, when, in the Courſe of my Reading, I meet with any ſuch. I ſhall here give brief Examples of both.

A SULTAN of Egypt, who gained the Hearts of his Subjects more by his Lenity than his Power, had reclined on his Sopha in his richeſt Robes; and awak-  
ing,

ing, found a Cat that was sleeping on his Sleeve. Having just experienced the Sweets of tired Nature's richest Opiate, without incommoding the poor little Animal, he cut off the Part she had chosen for her Bed, and suffered her to enjoy an undisturbed Repose.—Happy Sultan! happy Man! Happier in thinking and acting thus, than if in Possession of Peru's Wealth, or Golconda's Mines.

THE Example of *Justice* I shall give, is that of SOLYMAN. Take it, as related by PUFFENDORF.

“ SOLIMAN, ce fier souverain  
 “ des Turcs, dont les talens  
 “ étoient fort grands & l'ambition  
 “ sans bornes, attaqua la Hon-  
 “ grie, & prit Belgrade qu'on  
 “ regardoit comme le boulevard  
 “ de la chrétienté. Il venoit de  
 “ faire cette importante con-  
 “ quête, lorsqu'une femme du  
 “ com-

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“ commun s'approcha de lui, &  
“ se plaignit amèrement de ce  
“ que des soldats lui avoient  
“ enlevé des bestiaux, qui faisoient  
“ toute sa richesse. Il falloit  
“ que vous fussiez enseveli dans  
“ un sommeil bien profond, lui  
“ dit en riant le sultan, puisque  
“ vous n'avez pas entendu venir  
“ les voleurs. Oui, je dormois,  
“ seigneur, répondit-elle; mais  
“ c'étoit dans la confiance que  
“ votre hauteesse veilloit pour la  
“ sûreté publique. Le prince,  
“ qui avoit de l'élévation, ap-  
“ prouva ce mot, tout hardi qu'il  
“ étoit, & répara convenable-  
“ ment un dommage qu'il auroit  
“ dû empêcher.”

LEST some of my Readers  
may not understand the Lan-  
guage this little Story is related  
in, I shall translate it into Eng-  
lish.

SOLY-



SOLYMAN, the proud Sovereign of the Turks, whose Talents were excellent, and Ambition boundless, attacked Hungary, and took Belgrade, which he looked on as the Bulwark of Christianity. Having made this important Conquest, a poor Woman came to him, and complained bitterly, that his Soldiers had taken away her Cattle, which were her Support. "You must certainly have been in a profound Sleep then," said the Sultan smiling, "or you would have heard the Robbers coming."—"I own, my Lord, I slept," replied she; "but it was in Confidence that your Highness was awake for the Public Good." The Prince, who possessed a great Elevation of Mind, admiring so pertinent an Answer, though haughty, caused an immediate Compensation to be made her for the Damage she had sustained.

MANY

MANY Objections have been lately made to the Immorality and evil Tendency of the *Beggar's Opera*; nor are they, I think, without Foundation. This Piece, while it censures Courtiers and wicked Ministers, attacks all Government whatever. Its Hero too, a professed Highwayman, is drawn with such Courage, Generosity, Affability, and other good Qualities, as to be an Object of Applause and Imitation. We have seen of late Years, Multitudes of thoughtless young Men, who having been imprisoned, previous to their Trials, for Highway Robberies, have greatly affected the Character of MAC-HEATH, by behaving in the Manner he is represented to have done.

done. They sing the *Airs* and *Catches*, entertain their *Mistresses*, and in every *Respect* imitate the *Conduct* of the *Hero* of the *Beggar's Opera*. Can there be a stronger *Proof* of the pernicious *Effects* of this *Piece*? Does not this evince its evil *Tendency* stronger than all the *Declamation* in the *World*? Besides, let us consider, that though *MAC-HEATH* has been justly sentenced to the *Gibbet* for a *Robbery* (to say nothing of his marrying two *Wives*) he comes off in *Triumph*, and glories in the wicked *Actions* he has committed. This is a manifest *Violation* of *Dramatic Justice*, and an *Encouragement* to a guilty and libertine *Conduct*. Whatever *Wit* and *Knowledge* of the *World* the *Author* of this *Piece* has shewn, yet for its pernicious *Tendency* in sapping the *Foundations* of *Morality*, and bringing the best of *Governments* into *Contempt*, by  
the

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the most indecent Applications, it certainly ought to be banished from the Stage, of which it has had too long Possession.

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MANY of the antient Philosophers affirmed, that Happiness consists in a Person's feeling the fewest Wants and Desires. They are full of Encomiums on that Philosophy, which teaches us to be satisfied with a little; and have represented, with all the Eloquence they were Masters of, the great Miseries that attend those who are in an elevated Station of Life, and in Possession of all the World can give. I could quote Hundreds of Passages from Orators, Historians, Poets and Philosophers, in Support of this Doctrine; but it

VOL. II. H would



would shew more Reading than good Sense. For my Part, with all proper Deference to those Sages, I must dissent from their Opinion, in some Respects. It is true indeed, if a Man can bring himself to look with Indifference on the Goods of Fortune and the Pleasures of Sense, he may be happy: But, I think, not *so* happy, as the Man who enjoys the Goods of Fortune, and the Pleasures of Sense. A Savage, that roams the Woods, and slakes his Thirst at some chrystal Spring, unknowing the Sweets of social Life, may be contented with his Situation, as he has no Desires but what he can gratify; yet will any reasonable Man argue, that he possesses such a solid or refined Happiness, as the civilized Inhabitant of polished Regions, who enjoys the choicest Productions of the different Parts of the Globe, and all those rational Pleasures that em-

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embellish Life and ennoble our Beings ? The *Absence* of Wants and Desires is a mere negative Kind of Happiness ; but the *Enjoyment* of Wants and Wishes is substantial Happiness. An elegant French Writer, who differs greatly from ROUSSEAU, coincides with me in Opinion on this Subject, and expresses himself thus :

“ ON a mal vu l'Homme,  
 “ quand on a imaginé que pour  
 “ le rendre heureux, il falloit  
 “ l'accoutumer aux Privations.  
 “ Il est vrai que l'Habitude des  
 “ Privations diminue la Somme  
 “ de nos Malheurs ; mais en re-  
 “ tranchant encore plus sur nos  
 “ Plaisirs que sur nos Peines,  
 “ elle conduit l'Homme à l'In-  
 “ sensibilité plutôt qu'au Bon-  
 “ heur. S'il a reçu de la Na-  
 “ ture un Cœur qui demande à  
 “ sentir, si son Imagination le  
 “ promene sans Cesse malgré lui

“ sur des Projets ou des Fan-  
“ tômes de Felicité qui le flat-  
“ tent ; laissez à son Ame in-  
“ quiète un vaste Champ de  
“ Jouissances à parcourir. Que  
“ notre Intelligence nous appren-  
“ ne à voir dans les Biens dont  
“ nous jouissons, des Motifs de  
“ ne pas regretter ceux auxquels  
“ nous ne pouvons atteindre :  
“ c’est là le Fruit de la Sageffe.  
“ Mais exiger que la Raison  
“ nous persuade, de rejeter ce  
“ que nous pourrions ajouter à  
“ ce que nous possédons, c’est  
“ contredire la Nature, c’est  
“ anéantir peut-être les premiers  
“ Principes de la Sociabilité.”

THESE Sentiments are ex-  
tremely judicious, and, in a  
great Measure, new. He pro-  
ceeds as follows :

“ COMMENT reduire l’Hom-  
“ me à se contenter de ce peu  
“ que les Moralistes prescrivent à  
“ ses

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“ ses Besoins ? Comment fixer les  
“ Limites du Necessaire, qui varie  
“ avec sa Situation, ses Con-  
“ noissances & ses Desirs ? A  
“ peine eut-il simplifié par son  
“ Industrie les Moyens de se pro-  
“ curer la Subsistance, qu’il em-  
“ ploya le Temps qu’il venoit de  
“ gagner, à étendre les Bornes  
“ de ses Facultés & le Domaine  
“ des ses Jouissances. De-là na-  
“ quirent tous les Besoins facti-  
“ ces. La Decouverte d’un  
“ nouveau Genre de Sensations  
“ excita le Desir de les conserver,  
“ & la Curiosité d’en imaginer  
“ d’une autre Espece. La Per-  
“ fection d’un Art, introduisit  
“ la Connoissance de plusieurs,”

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THE Christian World lay  
it down as an incontrovertible  
Truth, that they have a Right  
to seize on all the Lands and Ter-



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ritories belonging to infidel or barbarous Nations. Hence they make no Scruple of possessing themselves, by Force and Arms of all such Territories and Lands; murder the Natives, who dare to stand up in Defence of their Rights and Liberties; and make Slaves of all such, who unfortunately fall into their Hands. The usual Method of taking Possession of a Country in this Manner, is by the Christian Commander's holding up in his Hand a Piece of Turf cut from the Infidel's Soil, erecting the Sign of the ✕ in some conspicuous Place, and then declaring that he takes Possession of the said Country or Island for the Use of his Christian Sovereign by the *Grace of God*, &c. &c. Thus are the rightful Owners dispossessed and robbed of their undoubted Properties by Christians, under the Sanction of the CROSS, and in the Name of God. If this is not playing the *Devil* for  
 GOD

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GOD and CHRIST's Sake, I know not what is so. But I shall give an authentic Form of taking Possession of a Country in the Circumstances I have above mentioned, extracted from a Work of great Merit, written by the Commander of the Vessels, who seized the Island.

“ IN the Month of June, and  
“ in the Year one thousand six  
“ hundred and fourteen, I went  
“ with the Shallop, into Maud-  
“ lin Sound, there to set up the  
“ Sign of the Cross, the Arms of  
“ King JAMES, and under it, a  
“ Piece of Sheet-Lead, with the  
“ Mark of the Muscovy Compa-  
“ ny, of the Day of the Month,  
“ and of the Year. Then, cut-  
“ ting up a Piece of Earth, I  
“ carried it on Board, and, in  
“ the Presence of the Men, spoke  
“ to this Effect:

“ I take

“ I take this Piece of Earth,  
“ as the Sign of **LAWFUL POS-**  
“ **SESSION** of King **JAMES's**  
“ New-Land, and of this par-  
“ ticular Place, which I name  
“ Trinity Harbour, taken on  
“ Behalf of the Company of Mer-  
“ chants, called the Merchants  
“ of new Trades and Discove-  
“ ries, for the Use of our Sove-  
“ reign Lord **JAMES**, by the  
“ Grace of **GOD**, King of Great  
“ Briain, France, and Ireland,  
“ whose royal Arms are here set  
“ up; to the End that all People  
“ who shall arrive, may take No-  
“ tice of his Majesty's Right, and  
“ Title to this Country, and to  
“ every Part thereof. *God save*  
“ *King JAMES!*”

THUS it appears that this  
Commander, whose Name was  
**ROBERT FOTHERBY**, laid it  
down as an undeniable Position,  
that the foolish Ceremonies he  
had gone through gave to his  
Most

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Most Sacred Majesty King JAMES (who the poor Natives knew nothing of and never heard of) an undoubted " Right and Title to " that Country, and to every " Part thereof; " and that his taking up the Piece of Land, as related, was " the Sign " of *lawful Possession* of King " JAMES's New-Land, and of " that particular Place named " Trinity Harbour."

Now I would fain know, if the *Profession* of Christianity gives a Right to its Professors to rob and murder those who do not profess Christianity? I think not; and must contend for it, that those who are so robbed are better Christians, the *Name* excepted, than the Robbers.—Does Force constitute Right? I think not; for then the Property of the Weak and Aged would lie at the Mercy of the Strong and Vigorous.—Does the holding up a Piece of Earth,



Earth, and pronouncing a few *cabalistical* Words, give *Christians* a Right to the Persons and Properties of poor harmless People? Surely no! for then my holding up a Piece of Earth, cut from any Owner's Soil, would give me a Title to his Estate and Person.—Does the setting up *two Sticks across each other*, convey a legal Title to the Land they are set on? It cannot be; for then the setting up two such Sticks, would make any Owner's Consent to the Alienation of his Land unnecessary.—What is it then that gives a Right to Christians over the Land of Infidels; or convey a Title to polished Nations over the Lives and Properties of barbarous Nations? The Fact is, Christians and polished Nations have no such Right as they pretend to. GEORGE the Third would have no better Right to a new-discovered Island or Kingdom, than the Monarch  
or

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or Chieftain of that Island or Kingdom would have to the imperial Throne of Great-Britain. Why then have Christians made Prize of all the Countries they have discovered, exterminated the Inhabitants, or led them into Captivity? Because, though they have borne the Name, they have been Strangers to the Spirit they should be of, and because the Lust of Dominion and the Desire of Wealth have, in all Ages, been too hard for Integrity and Conscience.

WHEN Guiana was first discovered by Sir WALTER RALEIGH, he took Possession of it for King James. Some short Time after, the Pope most *generously* made a Donation of it to the Spaniards; though it does not appear, but, on the contrary, it is morally certain, that that rich Country was never seen, or even heard of by his HOLINESS. The  
Reader

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Reader will be pleased to observe, that Sir WALTER RALEIGH, who considered the whole Country as the undoubted Right of JAMES, had only discovered a small Part of the Sea-Coasts, and knew nothing of the interior Parts. The Spaniards had discovered another Part of that extensive Kingdom, which they thought gave them a Right to the whole; for they, as well as the English, had set up two Sticks in the Places they had landed at. Now, whose Title was preferable, in the Eye of Equity and Justice? Were they not both alike invalid? Could the landing and putting up two Sticks on a *Foot of Land*, give the English a Right to a Kingdom, half as large as all Europe? And could the Pope's Gift of a Country that was not his own, and which he never saw or heard of, convey a good Title, or be warranted either by the Prin-

Principles of Christianity, or the  
Pope's Religion?

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**W**E meet very frequently in the Grecian and Roman Writers, such excellent moral Sentiments, as one would imagine, should be unknown to the ethnic World: At the same Time, we find such Doctrines inculcated, as are a Disgrace to Philosophy and common Sense. Is it not strange, that the Sublime and Low, the Excellent and the Contemptible should be so oddly jumbled together in the same Composition? But this is the Fate of all human Things. There is no such Thing as Perfection; and he who expects it, expects that Man should be a God, and that Earth should be Heaven.—



The same Authority that allowed the Lawfulness of Revenge, inculcated the opposite Doctrine of pardoning an Injury; and he who told us, that Pleasure was the supreme Good, and that we might freely enjoy all the Delights our Passions led us to, told us also, that Virtue was the Source of Happiness, and Vice the Parent of Misery. *Injuria Injuriam cohibere licet* was a proverbial Expression, and the constant Practice of the Antients; but was as disgraceful to Morality, as destructive to the Interests of Society. How much more nobly does SALLUST express himself! *Sed bono vinci satius est, quam malo. More Injuriam vincere.* i. e. A good Man would rather suffer in a righteous Cause, than succeed in it by wicked Means.—This was not only speaking like a Philosopher, but inculcating the Doctrine of a Christian.

THE

THE Knowledge of Words and Things is extremely different. A Man may understand ten Languages thoroughly, yet be a thorough Blockhead : Such Knowledge, however, is very useful. A Purse that holds my Money has its Value ; but who will pretend to compare it to the Money itself?—Words, says some Author, are the *Daughters* of EARTH, but Things are the *Sons* of Heaven.

MEN ought to be judged of by their Actions, not their

I 2                      Pro-

Professions. It is easy to assume the Appearance of Virtues we have not: But Time, the sure Touchstone of Truth, will detect the Counterfeit, and shew him in his own odious Colours. Of all Kinds of Hypocrisy, that of the *mock-Patriot* is not the least successful, nor the least criminal. The Semblance of Virtue, and the true *Amor Patriæ* he assumes, enable him to deceive PENETRATION herself; for there are few Spears of ITHURIEL to be found, whose Touch will unmask the Fiend, and reveal him in his native Deformity. The Professions of Patriotism are, however, grown so very, very stale, that I would most heartily recommend it to all Lovers of their Country, not to make any at all, except on very particular Occasions, but leave their Actions to shew their Worth, and sound their Praise.

SOME

SOME great Patriots I have heard of, who seem to think that their Patriotism renders any *Appearance* of Integrity or Justice unnecessary. They pay their Devotions to the Shrine of LIBERTY; *ergo*, they need not pay their Debts. They satisfy their Auditors in the Senate with Declamations for FREEDOM; *ergo*, they need not satisfy their Creditors in their Shops with hard Cash. They make perpetual Professions of their Love of their Country; *ergo*, they need not make any Profession of their Love of Honesty. They discharge their Vollies of Oratory with Rapidity; *ergo*, they need not discharge their Bills with Punctuality. — I would, however, make



it a Question, whether such Persons I have described are really and *bonâ Fide* Patriots; whether a Man can love his Country, who does not love Integrity; whether he can do Justice to his Constituents, who does not do Justice to his Creditors; and whether all his Bustling and Roaring for the Public Good, while his Practices are destructive of the Interests of Trade, are not merely like "sounding Brass and a tinkling Cymbal?" or *Vox et præterea nihil.*

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IN Page 89 of this Volume, I have exposed the Folly and Wickedness of such Christian Kings, as send out Fleets to discover new Countries belonging to savage or unpolished Chiefs or Monarchs, and

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and who lay it down as an incontestible Maxim, that they have a Right to possess themselves of those Countries *per Fas aut Ne-fas*. As some of my Readers may be ignorant of the Form of Letters Patent granted on these Occasions by the Monarchs of England, I shall here give an Extract of that granted by Queen ELIZABETH to WALTER RALEIGH, Esq; afterwards Sir WALTER RALEIGH.

“ ELIZABETH, &c. To all  
“ People greeting. Know ye  
“ that out of our especial Grace,  
“ we grant to our trusty, and  
“ well-beloved Servant, WAL-  
“ TER RALEIGH, Esquire, his  
“ Heirs, and Assigns, the free  
“ Liberty to discover such re-  
“ mote heathen and barbarous  
“ Lands, not actually possessed  
“ by any Christian Prince, nor  
“ inhabited by Christian People,  
“ as to him or them shall seem  
“ good,

“ good, to hold the same, with  
“ all Prerogatives, Commodi-  
“ ties, Jurisdictions, Royalties,  
“ Privileges, by Sea, and Land,  
“ as we by Letters-Patent may  
“ grant, or any of our Progeni-  
“ tors have granted; with Li-  
“ cence to inhabit, or remain,  
“ build, and fortify, at the Dis-  
“ cretion of the said WALTER  
“ RALEIGH, his Heirs, &c. the  
“ Statutes, or Acts against Fu-  
“ gitives, or such as depart this  
“ Realm unprejudiced, notwith-  
“ standing. We likewise grant  
“ him, or them, full Power to  
“ take, or lead such of our Sub-  
“ jects as shall willingly accom-  
“ pany him, or them; also to  
“ employ, and use sufficient  
“ Shipping, and Furniture for  
“ Transportations, and Naviga-  
“ tions in that Behalf; so that  
“ none of those Persons be such  
“ as are restrained by us, or our  
“ Heirs, or Successors. Farther,  
“ that the said WALTER RA-  
“ LEIGH,

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“ LEIGH, and his Heirs shall  
“ enjoy for ever, all the Soil of  
“ such Land so to be discovered,  
“ and of all such Cities, Castles,  
“ or Towns, in the same, with  
“ the Right, and Royalties, as  
“ well marine, as other, within  
“ the said Land, or Seas adjoining,  
“ with full Power to dispose  
“ thereof in Fee-Simple, or otherwise,  
“ according to the Laws  
“ of England, at his, and their  
“ Will, to any Person within the  
“ Allegiance of us, or of our  
“ Heirs, reserving always to us,  
“ for all Services, Duties, and  
“ Demands, the fifth Part of all  
“ the Ore of Gold, and Silver  
“ there obtained after such Discovery.  
“ All which Lands, and  
“ Countries shall be for ever holden  
“ by the said WALTER  
“ RALEIGH, his Heirs, &c. by  
“ Homage, the said Payment  
“ reserved only for all Services.  
“ We likewise grant to the said  
“ WALTER RALEIGH, and his  
“ Heirs,



“ Heirs, Licence for their De-  
“ fence, to repel by Land, or  
“ Sea, all Persons that shall  
“ without his, or their Liking,  
“ attempt to inhabit the same  
“ Countries, or within two hun-  
“ dred Leagues of the Places in  
“ them, where he, or they,  
“ within six Years to come, shall  
“ make their Dwelling, if not  
“ before inhabited by the Sub-  
“ jects of any Christian Prince,  
“ in Amity with us. Giving also  
“ Power to him, or them, to  
“ take those Persons, with their  
“ Ships, and Goods, and keep  
“ them as lawful Prize, who,  
“ without his, or their Licence,  
“ shall be found trafficking with-  
“ in the Limits aforesaid (our  
“ Subjects, and others, in Amity  
“ with us, only excepted). And  
“ as well for uniting in more  
“ perfect League, such Countries  
“ with our Realms of England,  
“ and Ireland, as for the Encou-  
“ ragement of Men to these En-  
“ terprizes,

PHILOSOPHER. 107

“terprizes, we declare that all  
“such Countries so possessed shall  
“be of our Allegiance. And  
“we grant unto the said WAL-  
“TER RALEIGH, his Heirs,  
“&c. &c.”

THE Reader will see by the above, that ELIZABETH took it for granted, she had an indubitable Right, to grant to her Subjects, Lands that neither herself nor that Subject ever saw or heard of. What would the haughty ELIZABETH have said, had any Savage Monarch, who had never seen or heard of England, granted to his Subject all its Lands; and if that Subject, by some Means or other, had procured Shipping and Forces sufficient to seize on and conquer England, murder some of the Inhabitants, and compel the Remainder to submit to Slavery; would not that Savage Nation be equally justifiable in its Actions, as a  
Chrif-

Christian Nation in similar Circumstances would be? May Christians lawfully seize the Lands and murder the Persons of Savages; and may not Savages as lawfully seize the Lands, and murder the Persons of Christians? Can a King of England, or a Pope of Rome, consistent with Justice or common Sense, pretend to convey a legal Title to the Lands of another Potentate, its rightful Owner? In my humble Opinion, such a King, or Pope, must be an Idiot, or a Knave, or both. An *Idiot*, if he thinks he has a Title when Truth proclaims he has not. A *Knave*, for seeking to rob another Person of his Property: And both *Fool* and *Knave* for acting so unjustly and foolishly.—I don't know indeed, whether the Popes of latter Days have been so ready to grant, from the Plenitude of their Power, the Lands of Infidel Nations to those bold Christian Adventurers, who,  
armed

## PHILOSOPHER. 409

armed with the Bible in one Hand, and their Sword in the other, would seize and retain them to their own Use, and force their rightful Owners either to receive the Mass for the Good of their Souls, or receive Musquet Balls into their Bodies. But whoever reads History will find, that this was a Practice they exercised for Hundreds of Years, and carried to so extravagant a Length, as convinced, not only *Heretics*, but even dispassionate Catholics, that they considered their " Empire as of this World."

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**A** MONARCH who will suffer himself to be directed by vicious Favourites and Ministers, though virtuous in himself, is, in Fact, the Author of their Vices,

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and



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and all the unhappy Consequences that result from them. A Monarch, who is the Father of his People, should not be the Dupe of a Favourite. A Monarch, who should see and judge for himself, should not take Things upon Trust. If a Nation, from the Height of Splendor and Glory, should be brought, by the Ignorance or Treachery of incapable or wicked Ministers, to a State of Misery and Contempt, despised Abroad, and at Home unhappy—it is but poor Consolation to reflect that the King has many personal Virtues. Was this imaginary Description to become a real Picture of a Nation, and its virtuous Monarch, I would cry out with MARCUS, in the Tragedy of CATO,

“Curse on his Virtues!—they’ve  
“undone his Country.”

WE

PHILOSOPHER. III

WE ought always to mean well, though we may miscarry in our Actions. A Purity of Intention, joined to a good Action, makes it highly laudable and efficacious; it extenuates the Malignity of an evil Action; and makes an indifferent Action meritorious. Success cannot, in the Nature of Things, always attend an upright Intention; but though disappointed Abroad, we shall always be happy at Home. We shall possess an *inward Judge* who has examined our Actions, and approved them, because they proceeded from an honest Desire of doing our Duty. This will give us a more Heart-self Satisfaction than the Applauses of even the Wise, or the Caresses of the Great could give us. For, as our excellent moral Bard has well observed,

“ One self-approving Hour whole  
 — “ ~~Years outweighs,~~  
 “ Of stupid Starers, and of loud  
 “ Huzzas.”

## ESSAY ON MAN.

**I**T is somewhat strange,  
 that Men will take upon them to  
 say they believe what they do not  
 know they believe, and will be  
 so very complaisant, as to sub-  
 mit their Faith to the Regulation  
 of others, or, as it is commonly  
 termed, will pin their Faith on  
 other Mens Sleeves. This Con-  
 duct is extremely absurd, and  
 highly culpable; for every Man  
 is accountable for his own Opi-  
 nions, and his own Actions, not  
 for those of other Men. He is to  
 answer for the Sentiments and  
 Acti-

PHILOSOPHER. 113

Actions of the *Man*, not the Doctrines, or the Decisions of the *Church*. Besides, as a Man cannot see with Another's Eyes, so neither can he comprehend with Another's Understanding, or believe with Another's Faith. A Man who *says* he believes whatever a Church, or a Body of Men believes, utters a Falsehood. He cannot tell what that Church, or Body of Men believes; how then can he believe, what he does not know? How can he form his Belief, or mould his Conscience, according to Shapes and Patterns he has never seen? No Artist whatever can work, and make Resemblances of Things he has no Conception of, and which he never viewed; how then can a Man make his Faith and his Conscience resemble those he knows nothing of? And how can he be sure of the Likeness, when he cannot compare them together? It is a lazy Modesty, and



a mere pretended Humility, to resign our own Reason to others, and to submit implicitly to the Dictates of Men, who are often positive and overbearing, in Proportion to their Power and their Ignorance, and sometimes so disingenuous as to teach and maintain what they do not believe. We must, in short, if we act like reasonable and thinking Creatures, reason and think for ourselves; for if we say *we think as the Church thinks*, when we know not *how she thinks*, "we deceive ourselves; and the Truth is not in us." No man can think, or believe by Proxy. The Idea is absurd. On our own Heads Punishments must fall, or Blessings must come. We cannot be saved by Proxy, nor damned by Proxy; neither can we appoint, or choose Proxies to settle the Mode and Fashion of our Faith in Matters of Religion.

—These

PHILOSOPHER. 115

—These are Things People should seriously think of.

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I HAVE just read a Piece, to which the Prize proposed by the Lord Lieutenant of Ireland was adjudged in Hilary Term 1778. It is entitled, "A Comparative View of the Lives of  
" HENRY the Fourth of France,  
" and WILLIAM the Third of  
" England. By JEROM ALLEY." Its Author has shewn himself a thorough Master of the Subject; and whether we consider the Justness of his Sentiments and Remarks, the Conduct of his Plan, or the Strength and Beauty of his Diction, we must give it as our Opinion, that the Work is a Master-piece of the Kind, and well worthy the Perusal of every Lover

ver of History and the Belles Lettres. We give a short Extract, that the Reader may judge for himself; and which we do the more willingly, as the Piece, however worthy the public Attention, is in very few Hands.

“ IN HENRY we praise the  
 “ Warrior more than the Man; in  
 “ WILLIAM we praise the Man  
 “ more than the Warrior.—HEN-  
 “ RY’S Actions were frequently  
 “ the Offspring of private, WIL-  
 “ LIAM’S always the Conse-  
 “ quences of public Considerati-  
 “ ons.—In HENRY we admire  
 “ the unabating Fortitude, by  
 “ which, in spite of so many  
 “ Perils and Difficulties, he ob-  
 “ tained his Crown; but in the  
 “ latter we venerate the disin-  
 “ terested Philanthropy of a  
 “ Heart, too ample to be con-  
 “ fined to a Family, a Sect, or a  
 “ Nation! a Heart justly esteem-  
 “ ed the Asylum of Freedom  
 “ and

“ and Mankind ! whose Bene-  
 “ volence, being sufficiently  
 “ strong to instigate the Hero,  
 “ at the Hazard of almost all  
 “ that was dear, to the Defence  
 “ of an oppressed and injured  
 “ People, with whom he was  
 “ immediately connected, was  
 “ rewarded with a Crown—  
 “ HENRY’S was an inconsist-  
 “ ent, WILLIAM’S a consistent  
 “ Character—HENRY renounc-  
 “ ed the Religion which he had  
 “ long defended, from Motives  
 “ of Policy ; WILLIAM con-  
 “ tinued the Champion of the  
 “ Protestant Faith from Princi-  
 “ ple alone—If HENRY reco-  
 “ vered France from the Mis-  
 “ eries of civil War, WILLIAM  
 “ restored and strengthened the  
 “ British Constitution—HENRY  
 “ shewed a noble Inclination to  
 “ befriend a grateful People, and  
 “ he possessed the Means of ac-  
 “ complishing his Wishes. He  
 “ was, constantly fortunate in the  
 “ Service



“ Service of a Minister, as able  
“ as he was upright; and, up-  
“ on becoming King of France,  
“ he became the Tongue that  
“ spake the Law, and the Hand  
“ that held the Purse of the Na-  
“ tion: Whereas, WILLIAM  
“ had no SULLY to watch, to  
“ think, and to toil for his Glo-  
“ ry; he was generally restricted  
“ and opposed, even in his best  
“ Designs; yet, as far as his  
“ Means and Ability could per-  
“ form, he was a faithful and  
“ generous King, to a discon-  
“ tented and ungrateful People.  
“ —We do not impute to HEN-  
“ RY, that the Advantages of  
“ his Government died almost  
“ with himself: But it is the Glo-  
“ ry of WILLIAM, that as the  
“ Effects of his Reign was Safety  
“ and Happiness to his Subjects,  
“ they have remained the Pride,  
“ the Consequence, and the  
“ Comfort of their Descendants;  
“ and must continue such, while  
“ the

PHILOSOPHER. 119

“ the Protestant Religion has an  
“ Interest in the World—It  
“ seems that HENRY was well  
“ acquainted with the Interests of  
“ his own Kingdom, and those  
“ of foreign Courts; but a Want  
“ of Caution and Reserve, an  
“ Unsteadiness of Disposition,  
“ and even a Timidity at times,  
“ considerably derogated from  
“ his political Character: Where-  
“ as, WILLIAM was deep and  
“ thoughtful. He was, what  
“ HENRY endeavoured to be,  
“ the Politician of Europe; his  
“ Toils supported, his Counsels  
“ directed, his Genius animated  
“ that wise and illustrious Con-  
“ federacy, which defeated the  
“ arbitrary Schemes of France.  
“ He was cautious to an Ex-  
“ treme, and, like HENRY,  
“ suspicious, sometimes, where  
“ Confidence would have been  
“ a Virtue. But Apologies may  
“ be found, to plead in Mitiga-  
“ tion of these Errors, as well as  
“ for

“ for his having taken into Em-  
“ ployment Men who were alike  
“ suspected by himself and the  
“ Nation, which will not operate  
“ in Favour of a King who had  
“ experienced more Fidelity in  
“ his Servants, and was not,  
“ from the overbearing Influence  
“ of Faction, under any Necess-  
“ sity of employing the Worth-  
“ less—HENRY, in general,  
“ cannot be too much applauded  
“ for his public, or too much  
“ censured for his private Life:  
“ WILLIAM was as uniformly  
“ amiable in a domestic, as he  
“ was in a public Station—HEN-  
“ RY had strong Passions which  
“ ruled him; WILLIAM had  
“ strong Passions he ruled  
“ —HENRY’S Art and Elo-  
“ quence could almost recom-  
“ mend his Faults; WILLIAM  
“ wanted Art to make even his  
“ Virtues captivating—HENRY  
“ was frequently immoral; WIL-  
“ LIAM was a just and persever-  
“ ing

PHILOSOPHER. 121

“ ing Moralist.—HENRY’S cri-  
“ minal Enjoyments acquired an  
“ additional Degree of Invetera-  
“ cy, from their being the most  
“ conspicuous Example of that  
“ profligate Love of Pleasure, to  
“ which Honour and Religion  
“ are too frequently sacrificed :  
“ But, WILLIAM finished an  
“ illustrious Character, by con-  
“ tinuing to act as a Model of  
“ conjugal Fidelity, domestic  
“ Worth, inflexible Integrity,  
“ and true Religion. In a Word,  
“ he surmounted more numerous  
“ Distresses than HENRY had to  
“ oppose : His Errors and Mis-  
“ managements were fewer and  
“ less criminal; and his Actions  
“ were universally as great, and  
“ frequently sprang from nobler  
“ Principles. Wherefore, to sum  
“ up all at once, WILLIAM  
“ may justly be considered as  
“ another HENRY without his  
“ Vices, and consequently a bet-

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“ ter



“ter Man, a better Christian,  
“and a better King.”

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IT is a certain Truth, that Tradesmen in general affect a greater Superiority over, and shew haughtier Airs to those they employ, however respectable their Characters, or bright their Genius, than the Nobility and Gentry in general shew to those Tradesmen. It seems, as if the *Heroes of the Counter* were resolved, at any Rate, to revenge themselves of the Indignities they receive from their Superiors, by putting greater Indignities on Men of Learning, Science, or Art, and which they think, themselves fully authorized to do——because they employ them. This resembles exactly the Case of the Husband  
band

band and Wife. The Husband receives an Affront Abroad, from an Adversary he dares not cope with; and, to be revenged, he goes Home, and beats his Wife. This is a most cruel Case; but it is not less true than cruel. The best Way a Man of Genius can shew his Resentment to such Wretches, I think, is that shewn by Doctor JOHNSON to OSBORNE the Bookseller. The Doctor was employed by the Bibliopolist to draw a Catalogue of Books in every known Art, Science and Language, and was paid by the Year, not by what is vulgarly called *Piece-Work*. It seems the Doctor, as great Bodies move slowly, was not so *precipitate* as the Bookseller desired, and was therefore called to Account for it by the big-wigged Bibliopolist. The Doctor, having a huge Folio in his Hand, surveying the Vender of Books with the most *placid* Indignation, "There, Mr. Os-

“BORNE,” said he, “take that !  
“I know it will make no Im-  
“pression on your leaden Peri-  
“cranium; but it may teach you  
“how to behave to your Superi-  
“ors for the future. If you  
“are not contented with one  
“Downfall, arise from you su-  
“pine Posture, and SCHREVE-  
“LIUS shall give you another.”

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THE *Origin of Evil* is a Subject that has employed Thou- sands of Tongues and Pens, yet to very little Purpose. Some will have it, that Evil proceeds from the Imperfection of human Na- ture; some, that it proceeds from the Suggestions of the Devil; some, that it is the necessary Con- sequences of Free-Agency; and others contend, that it arises from, what

PHILOSOPHER. 125

what they call, the Reason and Nature of Things. It were no difficult Task to shew the Absurdity of all these Opinions; but to those who have reflected on the Subject it would be needless, and to others it would be unintelligible. I shall therefore, only briefly observe, that the true Way of accounting for the Origin of Evil is to reflect on its Nature and Tendency; this will convince us, that it must proceed from the *Abuse of Free-Will*. This Manner of accounting for it exculpates God from Injustice, and supposes Man an accountable Being; neither of which could be the Case, were we to deduce the Origin of Evil from any other Source.

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WHEN the Spirit of buccaneering was at its Height in the  
L 3 West-



West-Indies, it was a common Practice for those Freebooters to present a Part of their Spoils to the *Popish Priests*, which they thought consecrated the whole of their Plunder. They never undertook any Expedition, we are told, without first invoking HEAVEN for Success; and after their fortunate Depredations, they constantly thanked God for blessing their *honest* Endeavours.

“Tels étoient leurs Principes de  
“Justice et de Religion,” says an  
ingenious French Author, “qu’ils  
“ne s’embarquoient jamais sans  
“avoir recommandé au Ciel le  
“Succès de leur Expédition,  
“qu’ils ne revenoient jamais du  
“Pillage sans remercier Dieu  
“de leur Victoire.” When they  
plundered the Churches, and  
Temples belonging to *Heretics* or  
*Heathens*, they also employed their  
Booty in building and adorning  
*Popish Chapels* with it. “Avec le  
“Prix de sa Rançon,” continues  
the

the same Author, " ils emporte-  
 " rent de cette Place les Croix,  
 " les Tableaux, les Cloches,  
 " dans le Dessen de bâtir une  
 " Chapelle dans l' Isle de la Tor-  
 " tue, et d'y consacrer cette  
 " Partie de leur Butin. Telle  
 " étoit la Religion de ces Hom-  
 " mes féroces, qui ne pouvoient  
 " offrir au Ciel que leurs Rapines  
 " et leurs Brigandages."—It is  
 needless to make any Remarks on  
 these historical Facts. They will  
 occur to the Mind of every Rea-  
 der.

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**A** SENATE should be ex-  
 tremely cautious of giving away  
 the Properties of Individuals with-  
 out their Consent; I mean, in  
 laying of Taxes, and passing in-  
 solvent Bills. In Taxes, Equity  
 and

and Impartiality should be ever observed, and due Regard should be paid to the different Circumstances of those affected by the Tax. It has become of late mighty fashionable to endow Hospitals, build PALACES, and levy Taxes, for the Support of the *Poor*. Such vast Funds have been forced from the Public for these Purposes, as have not only robbed our Manufactures and Fields of the Hands necessary for their Cultivation, weakened the very Sinews of Industry, encouraged a Spirit of Idleness; but have enabled the Collectors, Treasurers, Overseers, Clerks and other Officers, to live in Splendor and Opulence from the Contributions of the Charitable and Well-disposed, and the Taxes wrung from the hard Hands of honest Labour. What is all this but encouraging Laziness, and feeding Idleness from the Table of Industry? Men will not work

work if they can live without it; and our common Vagrants and sturdy Beggars are not so much to be blamed for *accepting*, as others are for *offering* them an Asylum and Livelihood at the Expence of the Industrious. To speak my Opinion freely, I think that no Provision whatever should be made for Beggars by any commercial Nation; as it blunts the Edge of Industry; proves an Incentive to Idleness; gives to those who do not work or labour, the Earnings of those who do; and excites an universal Spirit of Discontent among the middling and lower Orders of People, in seeing a Parcell of slothful Persons fed at the public Expence, and to whose Maintenance in Idleness themselves are forced to contribute by an unremitted Exertion of their Labour and Industry.—Beggars should be left, I think, to the casual Benevolence of the Public.

AN



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AN insolvent Bill should be well weighed before it is enacted into a Law. For let us reflect what it is. It is assuming a Power of disposing of a Creditor's Property without his Consent. It is discharging an Obligation of a very high Kind; the Obligation the Debtor lies under to his Creditor. This Obligation an Act of Insolvency renders void, notwithstanding it may prove the Ruin of a thousand honest Creditors and their Families, who have been induced to give Credit to their several Debtors. A Senator may forgive a hundred Debts due to *himself* without much Consideration, if he is so inclined; but he ought to weigh the Matter very seriously before he

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he forgives a Debt due to *Me*, and which, if I lose, it may force me into that Prison my Debtor was so *humanely* extricated from. Besides; Acts of Insolvency prove such Inlets to Fraud and Deceit; give such Encouragement to Dissipation and Extravagance; lay such Restraints on Trade and public Credit; furnish such ample Matter for Knavery and Perjury; and in every Respect are so injurious to mutual Confidence and natural Justice, that I could heartily wish they were either less frequent, or more guarded against the numerous Evils and Inconveniencies they are generally subject to, and are attended with.—Were our Members of Parliament to visit our Prisons; see what Sort of Inhabitants they contain; what *Doings* are transacted there, and what *Acts with Impunity*, I am pretty well convinced they would not be so fond of *Acts of Insolvency*.

AN

AN Argument never loses its Weight by being enforced with good Manners. Indeed, Controversies become insupportably tiresome, if destitute of this amiable Quality. I give a very remarkable Instance of the Want of good Manners and good Sense. in no less a Personage than the celebrated Pope BONIFACE; who writing to PHILIP the Fair, King of France, expresses himself thus :

“ BONIFACE, Bishop, Ser-  
“ vant of the Servants of God,  
“ to PHILIP, King of the French.  
“ *Fear God and obey his Com-*  
“ *mandments.* We would have  
“ thee know that thou art subject  
“ to Us in Spirituals and Tem-  
“ porals. Thou hast not the  
“ Power

PHILOSOPHER. 133

“ Power of granting any Colla-  
“ tion to Benefices and Pre-  
“ bends. And although thou  
“ hast the Custody of some which  
“ are vacant, thou art to reserve  
“ the whole intervening Profits  
“ to the Successors. And if thou  
“ hast conferred any, we have  
“ decreed that the Collation is  
“ void, and do revoke it as far  
“ as it has taken Effect. Those  
“ who are of another Opinion,  
“ we esteem Fools.—Given at  
“ the Lateran, December 2, in  
“ the sixth Year of our Pontifi-  
“ cate.”

PHILIP'S ANSWER to this ex-  
traordinary Production, is much  
in the same Syle.

“ PHILIP, by the Grace of  
“ God, King of the French, to  
“ BONIFACE, who stiles himself  
“ chief Pontiff, we wish little or  
“ no Health. May thy most su-  
“ perlative Foolishness under-  
VOL. II. M “ stand,



“ stand, that we are not subject  
“ to any one in Temporals; that  
“ the Collation of some vacant  
“ Churches and Prebends, and  
“ the Enjoyment of their Revenues,  
“ belong to us by the  
“ Right of our Crown; and that  
“ we are resolved manfully to  
“ maintain our Possession against  
“ all Men. Those who think  
“ otherwise, we esteem not only  
“ Fools but Madmen. Given,  
“ &c.”

I LEAVE my Readers to judge  
which was the wiser of these two  
ill-mannered Idiots.

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THE Eloquence and Sublimity of the Sacred Writings are such, that I have often wondered they are not more quoted by Authors,

PHILOSOPHER. 135

thors, that have a Regard for such noble Compositions, and who form Pretensions to a just Taste. POPE, ADDISON, GAY, SWIFT, and others, furnish out many a Citation, or literary Morsel, to our modern Writers, while the sacred Penmen are almost wholly neglected, but by Divines in their Sermons; and even these, of late Years, are very sparing in their Quotations, as if fearing they would disgrace their Pages. Yet, notwithstanding this criminal Neglect, I would undertake to prove, by parallel Passages, that the happiest and boldest Flights of our best Poets, are but the mere Efforts of Impotence, if compared with the fierce Fire of oriental Poesy, and the high Reach of Thought discernible in it. Every Page in the sacred Writings, will prove the Justice of this Remark. I cannot, therefore, but impute the Inattention so generally paid to them, to their

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not

not being so much studied as they deserve to be; for to be admired they need but to be read; and, considered merely as literary Compositions, they excel any Production in the lettered World.

I SHALL conclude this Subject by the following Extract from that admirable Book, the *Proverbs of SOLOMON*, not because it is superior to any other Part of it, for it is all equally worthy of our Attention; but because the Observations it makes are founded on Truth, and the Counsel it gives ought to be followed.

“ A POOR Man that oppresseth the Poor, is like a sweeping Rain which leaveth no Food.

“ THEY that forsake the Law, praise the Wicked; but such as keep the Law contend with them.

“ EVIL

PHILOSOPHER. 137

“ EVIL Men understand not  
“ Judgment; but they that seek  
“ the Lord, understand all  
“ Things.

“ BETTER is the Poor that  
“ walketh in his Uprightness,  
“ than he that is perverse in his  
“ Ways, though he be rich.

“ WHOSO keepeth the Law is  
“ a wise Son; but he that is a  
“ Companion of riotous Men,  
“ shameth his Father.

“ HE that by Usury and un-  
“ just Gain increaseth his Sub-  
“ stance, he shall gather it for  
“ him that pitieth the Poor.

“ HE that turneth away his  
“ Ear from hearing the Law,  
“ even his Prayer shall be Abo-  
“ mination.

“ WHOSO causeth the Righ-  
“ teous to go astray in an evil  
M 3 “ Way,



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“ Way, he shall fall himself into  
“ his own Pit ; but the Upright  
“ shall have good Things in  
“ Possession.

“ THE rich Man is wise in  
“ his own Conceit ; but the Poor  
“ that hath Understanding search-  
“ eth him out.

“ WHEN righteous Men do  
“ rejoyce, there is great Glory ;  
“ but when the Wicked rise, a  
“ Man is hidden.

“ HE that covereth his Sins  
“ shall not prosper ; but whoso  
“ confesseth and forsaketh them  
“ shall have Mercy.

“ HAPPY is the Man that  
“ feareth alway ; but he that  
“ hardeneth his Heart shall fall  
“ into Mischief.

“ As

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“ As a roaring Lion and a  
“ ranging Bear, so is a wicked  
“ Ruler over the poor People.

“ THE Prince that wanteth  
“ Understanding is also a great  
“ Oppressor; but he that hateth  
“ Covetousness shall prolong his  
“ Days.

“ HE that tilleth his Land shall  
“ have Plenty of Bread; but  
“ he that followeth after vain  
“ Persons, shall have Poverty  
“ enough.

“ A FAITHFUL Man shall  
“ abound with Blessings; but he  
“ that maketh Haste to be rich,  
“ shall not be innocent.

“ HE that rebuketh a Man,  
“ afterwards shall find more Fa-  
“ vour than he that flattereth  
“ with the Tongue.

“ SURE-

“SURELY the Churning of  
“Milk bringeth forth Butter,  
“and the Wringing of the Nose  
“bringeth forth Blood; so the  
“forcing of Wrath bringeth forth  
“Strife.”

---

IT is no uncommon Thing,  
for Persons of low Minds to value in others what they possess themselves. A fawning, cringing Spirit, that will stoop to Actions disgraceful to Manhood, and at the very Thought of which the liberal Soul revolts, will be ever more likely to gain the Favours and Applauses of the wealthy Vulgar, than those of a different Cast, whose nice Sense of Propriety, and whose native Dignity will not let them make Use of those soft Arts of Flattery and Obse-

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Obsequiousness that are generally so successful in the World. A mere Tradesman, whom we may properly enough style the *Hero of a Counter*, is far more likely to accumulate a Fortune, by bowing, cringing, smiling, flattering and lying; than the Man of Genius, or the Scholar, who cannot descend to such base Arts. So too, a professed *Toad-eater*, who is ever ready to praise the Wit, and flatter the Humour of his Patrons, feeds his Belly, and fills his Purse, while the inflexible Son of Integrity and the Man of Science, is in vain proposing Plans, or offering his Productions to Blockheads, whose Heads are as hard as their Counters or Shelves, and whose Ideas extend not beyond the Paper that forms, and the Leather that covers a Book.—What shall we say to these Things? Can we be surprized at them? No. Such was ever the Case, and such it will ever



ever be, till wise and honest Men come to outnumber Fools, and Flattery shall cease to charm those who repose under the Canopy of Greatness.

---

**T**HERE is much more good Sense displayed, and good Advice given, in the Form of Solemnization of Matrimony, in the Liturgy of our Church, than the Generality of People seem to imagine. I am afraid this Part of our Common Prayer Book is not so attentively and generally perused as it ought to be, except by young Men and Maidens on the Point of Matrimony. The Compilers of the Liturgy were certainly Men of great Judgment, as well as solid Piety. They were no Strangers to the Motives  
that

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that led a vast Number of People to engage in Matrimony; and they gave them their Cautions and Counsels accordingly. What can be more discreet, than when the intended married Couple are come into the Body of the Church, with their Relations and Friends, than for the grave and pious Priest to inform them, that “ the *Thing* “ *is not to be taken in Hand* un- “ advisedly, lightly, or wanton- “ ly, nor to satisfy Mens *carnal* “ *Lusts* and *Appetites*, like Brute “ Beasts that have no Under- “ standing; but reverently, dis- “ creetly, advisedly, soberly, “ and in the Fear of God, duly “ considering the Causes for which “ Matrimony was ordained?”

THIS Observation, which must have been made from Experience and natural Philosophy, is extremely just. A young Couple, in the Heyday of their Blood, might be apt to think of indulg-  
ing

ing their *carnal Appetites*, did not the Church inform them that they must not do it too much, but discreetly and soberly, and remind them, that the End of Matrimony was for other Purposes than taking the *Thing wantonly in Hand*.

LEST, however they should be too much discouraged, and not take the Thing in Hand at all, in the next Sentence it tells them, that Marriage was ordained for the *Procreation of Children*; and a Prayer is most zealously offered up to the ALMIGHTY to bless the *honest Endeavours* of the married Couple, "that they may both be fruitful in *Procreation of Children*." But if the Woman is past Child-bearing, that Prayer is to be omitted; the Church wisely considering, that to beg a Blessing on the Endeavours of a Man, however vigorous, that tills unfruitful Ground, would

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would be too presumptuous, and would not probably be bestowed.

It is wisely and properly observed too, that "Marriage was ordained for a Remedy against Sin, and to avoid *Fornication*, that such Persons as have not the Gift of *Continency*, might marry and keep themselves undefiled Members of CHRIST'S Body."

HERE the judicious Compilers have shewn themselves well versed in the animal Oeconomy, thorough Adepts in the Subject treated of, and well skilled in the Nature and Reason of *Things*. They lay it down as an undoubted Truth, that every Man and Woman has a strong Propensity to increase and multiply, or what themselves call to "procreate." But as they observe, that the Business of Procreation, if done



without the Help of the *Church*, or in other Words, without Matrimony, is *sinful*; therefore “Marriage was ordained for a Remedy against Sin, and to avoid *Fornication*.”—Here it is taken for granted, that Men will be meddling with Women, and if they do not enjoy the chaste Pleasures of the nuptial Bed, they will enjoy other Pleasures, or commit Fornication.

THEY also observe, that “Marriage was ordained for the mutual Society, Help and Comfort, that the one *ought* to have of the other.” This is still recommending the Business of Procreation; but lest either of the Parties should forget it, they are repeatedly told, that they are come “to be JOINED TOGETHER,” and they remark “that so many as are COUPLED TOGETHER otherwise than as God’s Word doth allow,

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“ allow, are not joined together  
 “ by God, neither is their Ma-  
 “ trimony lawful.”

I SHALL make no Remark on the Contract the Parties enter into, as it has been so often and so fully discussed. The Woman promises to love, honour and obey her Husband, to preserve her Chastity inviolate, or, in the Words of the matrimonial Service, “ forsaking all other, to “ keep herself only unto him.” And the Man promises much the same Things, to which he super-adds the Obligation of “ wor-  
 “ shipping his Wife with his  
 “ Body,” that is, I suppose, in the Words of St. PAUL, to “ render her DUE Benevolence,” or to pay her her *Dues* punctually and properly.

SUCH is the *Matrimonial Ser-vice* in our Liturgy; which I think a very judicious, pertinent

and *decent* Performance. It tells two young Persons, who are just going to be married, or in its own Language, to be “JOINED, or “COUPLED together,” what they must *do*, and what they must *not* do. They must not indulge their *carnal Lusts*—they must not take the *Tbing in Hand* lightly or wantonly, or to satisfy their *car-nal Appetites*, but they must—attend the Counsel, ye newly married young Men and young Maidens!—they must exert their best Endeavours, and entreat of God, “that they may “both be fruitful in *Procreati-on of Children.*”

I SHALL here take my Leave of this “Form of sound Words;” in treating of which, if it should be thought that I have transgressed the Bounds of Decency, I beg the Charge may be shifted from me, and laid on the Persons properly chargeable, for I have  
only

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only transcribed their Expressions, in commenting on their Sentiments.

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THE Celibacy of the Roman Clergy, so destructive of the Interests of Society, is repugnant to Scripture, and to Reason. The Scripture positively says, "To avoid Fornication, let every Man have his own Wife. 1 Cor. VII. 2." that is, every Man, whether of the Clergy or Laity, who has not the Gift of Continency: And so St. CHRYSOSTOM interprets the Passage, in his nineteenth Homily.

"THEY that cannot contain,  
" let them *marry*; for it is bet-

N 3

" ter



"ter to marry than to burn.  
" 1 Cor. vii. 9."

" AND if thou *marry*, thou  
" hast not sinned. 1 Cor. vii.  
" 28."

THE Advocates for the Celibacy of the Roman Clergy may perhaps say, contrary to the Words of St. CHRYSOSTOM, that these Texts relate only to the Laity. But St. PAUL, in setting forth the Qualifications of a Bishop, says, " A Bishop must  
" be blameless, the *Husband* of  
" one Wife. 1 Tim. iii. 2. One  
" that ruleth well his own House,  
" having his *Children* in Subjection. Ibid. Vers. 4."

THIS Direction would have been highly absurd, if a Bishop had been bound not to have a Wife. But the Reason of the Apostle's prohibiting a Bishop having more than *one* Wife, was  
because

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because it was frequent, both with the Jews and the Grecians, to have more.

St. PAUL, though an unmarried Man, contends for the Liberty to lead about with him a Wife (1. Cor. ix. 5. "Have we not Power to lead about a Sister a *Wife*, as well as other Apostles, and as the Brethren of the Lord and CEPHAS?") as the Rest of the Apostles, even the Lord's Brethren, and PETER did: Therefore it was lawful for him, although an Apostle, to have married.

BUT, what the Papists ought particularly to regard, and what should have a great weight with them, is, that St. PETER, who they affect to look on as the Chief of the Apostles, and the Founder of their Church, was a married Man.

"AND

" AND when JESUS was come  
 " into PETER's House he saw his  
 " *Wife's* Mother laid, and sick of  
 " a Fever. Matt. viii. 14. They  
 " entered into the House of Si-  
 " MON (PETER) and ANDREW,  
 " with JAMES and JOHN. And  
 " SIMON's *Wife's* Mother lay  
 " sick of a Fever. Mark i. 29.  
 " 30. And he entered into Si-  
 " MON's House, and SIMON's  
 " *Wife's* Mother was taken with  
 " a great Fever. Luke iv. 38."

CLEMENS ALEXANDRINUS  
 expressly says, that PETER and  
 PHILIP begat Sons, see *Stromat.*  
 Lib. 3. from which I think we  
 may fairly infer that they were  
 both married Men.

LET the Papists, who contend  
 for the Celibacy of their Clergy,  
 be so good to inform us, by whom  
 had St. PETER his Daughter  
 PETRONILLA, of whose Piety  
 their Legends make so much Ex-  
 ultation.

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ultation. Surely, it must have been by his *Wife*; for we are not to suppose so holy a Man, and the Founder of an infallible Church, would keep a *Concubine*.

IN FACT, all the Apostles had Wives, except JOHN and PAUL. See ST. AMBROSE in *Com. supra* 2 Cor. ii.

CRÆTEMON, a Bishop, fled, with his *Wife*, in the Time of Persecution. See EUSEBIUS, Lib. vi. Cap. 42.

SPERIDION, a famous Bishop, in the Council of Nice, married, and had a Daughter named IRENE. See RUFFIN. Lib. I. Cap. 5.

SYNESIAS, a learned Bishop of Ptolemais, was married, and begat Children, when he was a Bishop.



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Bishop. See his own Works.  
Epist. 70. and 126.

MANY pious and learned Bishops in the East begat Children of their lawful Wives after they were Bishops. See SOCRATES, Lib. v. Cap. 22.

To produce more Authorities would be needless, and to shew the ill Effects which the Celibacy of so great a Body of Men as the Roman Clergy produces to Society would be equally so, as they must be obvious to every one who attentively reflects on the Subject.

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THAT the wiser Part of the heathen World did not give Credit to the monstrous Fables

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bles on which their Mythology was built, I have before made evidently appear. They well knew it was devised by polite Ministers and crafty Priests, merely to keep the Vulgar in Awe; who, without the Sanctions of Religion, would have been like so many wild and unbridled Horses. The two following historical Anecdotes are strong Confirmations of the Justice of my Opinion.

THE elder DIONYSIUS, who though a Tyrant, affected the Character of a Wit, and had a much better Title to it than many others of greater Name, observing the extraordinary rich golden Mantle with which the Figure of JUPITER was clothed, made no Scruple of taking it from the God, and putting it on his own Shoulders. Some Persons beholding his Conduct, could not help testifying their Surprize.

“ My

“ My Friends,” cried the witty Tyrant, “ this Mantle is too hot  
“ for the Summer, and too cold  
“ for the Winter.”

ANOTHER Time, observing the golden Beard of *ÆSCULAPIUS* with an Eye of Desire, he turned Barber and cut it off. This drew on him the Censure of many bigotted Persons, who considered it as an Act of Sacrilege. “ Believe me, my Friends, cried he, “ ’tis a great Impriety for the Son to wear a  
“ Beard, when the Father went  
“ without one.”

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CASUISTS and Statesmen have never yet been able to draw the Line between national Revenge and Forbearance ; in other Words,

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Words, they have never determined to what Degree a Nation should acquiesce under Injuries, or when avenge them. Indeed, these are among the *Ardua Regni*, which it is, perhaps, impossible to settle in Theory, but must be practically determined according to the peculiar Circumstances of each particular Case, which render the Determination necessary. Thus much, however, I think, may be observed, That the Sword should never be drawn without just Cause, nor sheathed without ample Reparation. The Motto of a great Power should be, *Nemo me impune lacessit*. Severe Chastisement should ever follow wanton Insult, and petulant Abuse. Where it does not, Contempt will follow, and Provocation tread closely on its Heels. The Sword, drawn in a righteous Cause, that returns into the Scabbard without blushing with Blood, will



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*blush with Shame.*—Should these Sentiments appear too sanguine, or the Expressions too strong for a CANDID PHILOSOPHER, let it be remembered, that Pusillanimity is an Invitation to Injuries; that the Display of Spirit and Fortitude, crushes Hostility in its Shell, and that the Slaughter of ten thousand Men may preserve the Lives of Millions, and give Peace to the World:

THERE are Questions, which should never be suffered to be drawn into Debate. Of this Sort, is that of the Power of the Legislature. A sovereign Authority, say political Writers, must be lodged somewhere; and if somewhere, the Law Writers ask, where can it be so properly lodged

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lodged as in the Legislature? This is begging the Question, and taking for granted what ought to be proved. It is not my Business, however, to enter fully into this delicate Subject, yet, as a free-born Member of Society, and a zealous, though feeble, Advocate for CONSTITUTIONAL FREEDOM, I must observe, that all Power originates from God; that God has created Man a free Agent; that Men, by Compact, *transfer*, but not absolutely *give up*, Part of their original Rights, to be protected in the Remainder; and that, on great and trying Occasions, of which themselves only are the competent Judges, they may *resume* all their Heaven-descended Rights and Liberties, and shine forth in all their NATIVE DIGNITY and POPULAR MAJESTY!—It will be in vain, on these awful Occasions, when every Thing dear to the People is at

Stake, to talk of Charters, or Acts of Parliament—Charters may be granted by Idiots or by Knaves; and every one knows how Acts of Parliament are often obtained—Charters and Acts will be no more regarded, when the Liberties of a great Nation are attempted to be sacrificed at the Shrine of Tyranny and Despotism, than the Tears or Prayers of a Murderer or Parricide would be regarded at the Tribunal of a firm and upright Judge. The People would avail themselves of their inherent Right; they would bring Traitors to the Block, or the Gibbet; they would not *shun*, as CROMWELL said he would, but *seek* the SCEPTRED TYRANT, and do themselves substantial Justice. Knowing, that all Compacts are reciprocal; that if a King performs not his Part, the Subjects are acquitted of theirs; that a Violation of a Coronation Oath, an Usurpation of the

the Peoples Rights, and an Infringement of the Constitution, discharge the Subjects from their Allegiance, and restore them to their *original* and *native* Freedom; they would have an undoubted Right totally to abolish their old, and to choose such new Form of Government as they might think proper.—If these Sentiments of mine are just, how tender ought Ministers to be of the Peoples Rights! how cautious, to offend them! how circumspect in their whole Conduct, whether towards the Monarch, or towards their Fellow-Subjects!—

AND I would fain know, what Kind of Ministers, or Statesmen, they must have been, who would suffer the Power of the Legislature to be drawn into Debate; who would seek to *define* their Authority, and *declare* the Supremacy of Parliament; who



would exert illegal Power by unconstitutional Acts; and proceed to enforce those Acts by armed Mercenaries, and foreign Troops, till they were obliged afterwards to *repeal* them, and thereby acknowledge the Error and Guilt of all their former Proceedings, and as the Man in the Play says, “*write themselves down ASSES?*”

WHAT Reparation could such Ministers, or Statesmen, make to an oppressed insulted Kingdom for such Proceedings; dismembering a great and mighty Empire; and sowing Dissensions and Divisions among a People, at a most alarming and critical Period, when their Safety, nay their very Being, depended on the greatest Cordiality and Unanimity?—Decapitation may avenge a Nation's Wrongs, but cannot compensate her Losses, or restore her alienated Provinces.

WHEN

WHEN the Spaniards conquered Mexico, they found among other Instances of Ignorance, a strange Kind of religious Ceremony practised by the People. This was the making the Figures of their Gods out of a Kind of Paste, which being baked, was greedily eaten. The Mexicans were taught to look on this Paste as holy Food; and as it consisted of *divine Flesh*, they imagined their swallowing it, and thereby depositing their God in their Bel-lies, conveyed to them their Vir-tues. The Spaniards both ridic-uled and reprobated this absurd Practice; not in the least reflect-ing, that themselves were equal-ly guilty of it, in eating their MAKER and their SAVIOUR.—

An

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An ingenious French Writer shrewdly remarks on this Passage, " Il vaut mieux manger des Dieux que des Hommes ;" *i. e.* It is better to eat Gods, than to eat Men.

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THE Gains of Wickedness often buy off its Punishment; and the Knowledge of this Fact gives Wings to Temptation, and Boldness to Iniquity. It will be in vain for Persons to preach, or Moralists to write against the Sins and Vices of the Age, if Magistrates and Men in Office will not concur in doing their Duty, and manfully and virtuously resist the Force of Bribes. But this is rather to be wished for than expected. The *Au-*

*ri*

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*ri sacra Fames* has in all Ages been too hard for poor Conscience; and it would be Madness for us to expect a Miracle in our Favour. Yet, notwithstanding this, both Divines, and moral Writers should not desist from their well intended Endeavours to reform the Guilty, and preserve the Innocent from their Snares. Should those Endeavours but restrain one wicked, or induce one innocent Person, to persevere in the Paths of Virtue, they will feel a Satisfaction, which Applause cannot give, nor Censure rob them of. Do not despair then, my honest Coadjutors! Let us preach and write against Wickedness, till we make Wickedness drop its haughty Crest, and be *ashamed* of itself. If we reform not the World, we shall benefit ourselves.

MANY



MANY of the holy Fathers, in the Height of their Zeal for the Christian Religion, have represented all the Principles of natural Religion as entirely void of Wisdom, and destructive of Holiness. Nay, they have termed the most heroic and the most amiable Virtues of the Heathen World, shining Sins. Even the ingenious Doctor YOUNG, from whom one might expect a more liberal Way of Thinking, has adopted their Sentiment and Phraseology ; but perhaps *he* did it merely as a poetical Ornament.

“ Look down, great God, with  
“ Pity’s softest Eye,  
“ On

"On a poor breathing Particle  
"of Dust!"

"His Crimes forgive; forgive his

"*Virtues* too,

"Those lesser Faults, half Con-  
verts to the right."

NIGHT THOUGHTS.

This, I allow, is poetical, and  
sounds well; but it is neither  
philosophical nor judicious. A  
Virtue is not a Fault, as the Poet  
calls it, and cannot want For-  
giveness. A Virtue is, in some  
Sense, an Emanation of the Dei-  
ty; it is HIS WORK; how then  
can it need His Pardon! But if  
holy Men, or, as I would call  
them, pious, flighty Visionaries,  
will insist that *Virtues* are *Faults*,  
and have Need of Forgiveness;  
what must *Vices* be, and what  
do *they* need?—In Fact, to in-  
culcate such Kind of Sentiments  
is weak to a great Degree, and  
injurious to the Cause they would  
fain be thought Advocates for.  
Had

Had the primitive Fathers, and our modern Theologists greatly thought, and candidly reflected, they would have represented natural and revealed Religion in their true Lights, discriminated their Principles, and done Justice to both. They would then have found that the God of Nature, and the God of Christianity was the same; and that the same fundamental Articles compose the Religion of Nature, and the Religion of Christianity; but that the latter superadds some stronger Obligations to Goodness, and sets several Points of Doctrines and moral Duties in a more conspicuous Point of View than the former. This, I think, though a brief, a clear, and proper Distinction of natural and revealed Religion. The Man, who attempts to destroy the former, by his rash, though perhaps, well-meant Zeal to serve the latter, acts like a Man, who to save a  
fa-

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favourite Child from the Flames in a Ship, would plunge it in the Waves to be swallowed up for ever. Natural and revealed Religion must stand or fall together; and therefore all Attempts to depreciate either, or sever them from each other, must be alike weak and criminal.

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**D**UELLING was never so prevalent as at present. All Ranks and Degrees of Persons are infected with its Spirit. From the Peer to the Peasant it reigns with a Force that Religion cannot extinguish, or common Sense restrain. The Gentry, should, however, quit a Practice that Butchers, and Barbers, and Blacksmiths have taken up. The following Letter, which I assure my

VOL. II. P Read-



Readers is genuine, exhibits a striking Instance of the nice Sense of Honour, which its Writer, a most valiant Taylor, entertained. The Taylor was paying his Addressee to the Daughter of a Shoemaker, and having heard from her ruby Lips, that his Rival, who was a Journeyman Hatter, had defamed his Character, he wrote to him as follows:

“ To Mistur PADDERICK GA-  
“ HEGINNE.

“ Sur,

“ I hunderstand as howe you  
“ has aspirced my Karack’dher,  
“ and traducked my Onner;  
“ whereoff I must informe you  
“ it is a base and vilanous Parte,  
“ and therefore I muste insiste  
“ on your given me a Mee-inge  
“ in the Parke, to Murro Morn-  
“ inge, at the Our of Ayte per-  
“ cicely,

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“cicely, with too Pistils in your  
“Hands; for I ham detirmined  
“to have your Hart's Blud, or  
“you shall have mines. So no  
“more at presente from

“Your umbel Sarvent,  
“and loven Frend,  
“THOMAS CLEGHORN.”

THE Meeting was accordingly held, and the two Heroes fired a Case of Pistols each, but without doing any Harm, the Instruments of Death being loaded, it seems, with Gooseberries, instead of Bullets. The Seconds, who were Coblers, and Men of nice Honour as well as the Principals, then interfered, and made the Hatter and Taylor shake Hands, and promise, on their *Honour*, to be good Friends for the future. After which the four *Gentlemen* repaired to a public House, and got most gloriously drunk together,

ther, and then began to box with each other.

VERY different from the Opinion and Conduct of Mr. THOMAS CLEGHORN, was a Captain of my Acquaintance, who had been challenged by a Brother Officer, the Day before a general Engagement with the Enemy was expected. To the Challenge brought him, " You may make  
" my Compliments to your  
" Friend, " said he, " and tell  
" him I will not fight him, but  
" I will fight the French, and do  
" my Duty. I am not afraid of  
" suffering in the Opinion of my  
" Acquaintance, for declining a  
" Challenge on the Eve of a Battle. Besides, were I to kill  
" your Friend, or he to kill me,  
" it would not redress the Affair  
" about which we quarrelled." The next Day the Battle between the English and French happened, as was expected, and the Officer

ficer who had challenged his Brother, received a Musquet Ball in his Heart, and instantly expired. My Friend is now living, and esteemed by all wise and good Men.

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**I** ONCE thought, that in Point of Morals, the Actions of all Men, however distinguished in Rank, stood on the same Footing, and were entitled to the same Praise or Censure. I thought, that the Morality of a Monarch, and of a private Man, as prescribed by the same divine Authority, were exactly the same. But I find the World thinks otherwise. The World thinks, that what is fit and just in a Subject, is not so in a King; that a King is not bound by those nar-



row Rules, that were only intended to bind the vulgar Herd; and that a King may commit Actions, which though highly criminal in a Subject, are not so in him. Owing to these Opinions, a political and practical System has been drawn by acute Statesmen, and metaphysical Lawyers; in which, among other equally judicious Principles, they lay it down as a Rule, that though, in the Case of a Subject, the Master is answerable for the ill Conduct of his Servants; yet, in the Case of a Sovereign, he is not responsible for the Errors and Misconduct of his Ministers: So far from it, *they* are accountable for *his* Misconduct and Errors, if such he *could* commit, for they say he *cannot*. They say, he is not a FREE AGENT, but a *mere Machine*, and, as such, can *do no Wrong*, [therefore can do no Right.] The Reason of this, they tell us, is, that the  
King

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King is always supposed to be advised by his Ministers; and therefore, to imagine he was capable of doing Injustice, or was to be made responsible for his Actions, would be to destroy his Independence. This is paying the King but a very *scorbutic* Compliment. To represent him as a *Machine*, and the *Mouth-piece* of his Ministers, is treating him as an Idiot, or a Puppet moved by Wires. And with respect to the *Independency* they want ascribed to the King, I insist on it, they rob him of it entirely, according to their System; and render him the most abject, pitiful, dependent Creature imaginable; dependent on the Nod, the Wink, the Command of his Servants. They make him a very Child in Leading-strings, unfit to walk of himself, but to be led blindfold, where-ever his Tutors shall be pleased to drag him. Whether this is the Case in Reality

ality with any King now living, I presume not to say; but it has been the Case of Multitudes, whom HISTORY has damned to everlasting Infamy in her fair and impartial Page. If, in a Point of this delicate Nature, I may dare to hazard an Opinion, I would say, That I think a King (I mean of Utopia, not of *England*) ought to be personally responsible for his Misconduct, as much as a private Man is for his: That a King ought to be responsible for his Misconduct, in choosing ignorant or wicked Ministers: That though a King takes the Advice of others, yet as Advice does not *bind* his Conduct, he is as much accountable for it, as the *private* Malefactor would be in taking and pursuing the ill Advice of his Comrades to rob or murder.

WHAT

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WHAT Volumes have been written, and Sermons preached, and Discourses made, concerning the Nature of *Faith*; yet to how little Purpose! The sacred Volume gives us the only genuine Account of this Christian Virtue; and if we entertain Faith, as it is there described and recommended to us, we may be little solicitous about the subtile Distinctions, the metaphysical Ideas, and the *curious* Account given of it, by learned Theologians and ingenious Logicians. As one practical Virtue is better than a thousand speculative Opinions, so to receive and embrace the Christian Faith, as found in the holy Writings, is preferable to our being able to argue or write  
on



on the Subject, with all the Acuteness and Learning that ever Man displayed. But let us attempt to shew what Faith really is, and what it is represented to be.

FAITH is not, or at least it ought not to be, a mere Assurance or firm Persuasion arising from no suitable Evidence, and no sufficient Reason, but from Feelings, from an inward Illumination, and an irresistible Impulse and Operation of the Spirit. This is a Faith useless to all but the Possessor of it, since he can neither prove the Reasonableness of his own Belief to others, nor bring them over to his Sentiments by any proper Motives. And as this Faith depends only upon Imagination, so when the Imagination flies, or takes a new Turn, or the inward Light grows dim, the Faith is gone, having no solid Support. And in Fact it appears

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appears from their own Confessions, that such Enthusiasts pass alternately from one Extreme to another, sometimes fully assured, sometimes doubting or disbelieving, now carried up to Heaven, and then sinking down again into the Deep.

ANOTHER Error concerning Faith is to lay more Strefs upon Believing than upon good Works, to exalt Faith, and to depress Morality.

ANOTHER false Notion of Faith is, that Faith is a blind Submission of the Understanding and of the Senses to the haughty Decisions of a Church, that arrogantly styles herself *infallible*.

HENCE we may form to ourselves a right Notion of the true, active, practical Christian Faith. It is a Belief of the Revelation which God hath made to us, by  
his

his Son: It is a Belief entertained upon just Grounds: It is a Belief of a future State of Retribution, and more particularly of the Rewards promised to the Obedient: And it is a Belief, shewing itself by doing that which is good, and by abstaining from that which is evil. When the present Temptations to Sin are strong and urgent, and yet are overcome by Faith, then it is that Faith appears to the most Advantage, and shines in its brightest Splendor. Thus Faith is a Victory, not over our *Senses* and our *Reason*, as the Sons of the INFALLIBLE CHURCH contend, but over our *irregular Affections* and *turbulent Passions*. This is Faith, the Faith which the Scriptures recommend: Other Faith besides this they know not, but reject with Disdain, as hypocritical, unprofitable, false and dead,

WRITERS,

**W**RITERS, in drawing the Characters of Men deceased, do not so much seek to shew *their* Virtues, as display their own Abilities. Funeral Orations and elegiac Pieces, therefore, are rather to be considered as Monuments of the Genius of the Living, than as Testimonies of Regard paid to the Dead.

*Who builds a Church to GOD, and  
not to Fame,  
Will ne'er inscribe the Building  
with his Name.*

BUT if this Remark of mine be true, what shall we say of those Pulpit Orators, who *preach* funeral Orations on the Dead, and bestow on them greater Virtues



and higher Abilities than ever Man possessed? I have been sometimes present at the Delivery of these Pieces of pious Eloquence, and have been absolutely amazed at the Preacher's Confidence. I have heard more than human Virtues attributed to a Wretch, that almost every individual Person present knew to be the most worthless of Beings. I have heard the profoundest Wisdom ascribed to a Fool; and the most amiable Qualities conferred on the surliest of Mortals. I have heard a Miser praised for his Generosity, a Coward for his Courage, a Cheat for his Honesty, and a Glutton for his Temperance. This is surely a Prostitution of the Pulpit, and the holy Function! But to what is it owing? Why, the Pulpit Orator is *paid for his LABOUR*; for *Pulpit Praise* is sold, as *Beef or Mutton* is sold,—so much *per POUND*!

EVERY

EVERY one will allow that Freedom of Thought ought not, and cannot be restrained, however Freedom of Speech may be so. The Judge observed very justly to a fatirical Author, that the Law forbade him to call him a Rogue, " I know it, my " Lord, " replied as justly the arch Wag, " but the Law does " not forbid my thinking your " Lordship one."

SINCE then, Freedom of Thought cannot be taken from a Man, and is confessedly useful, let us briefly consider the Advantages of Freedom of Speech.

AND here a most excellent Author occurs to me; and I shall

Q<sub>2</sub>

give

give his Sentiments on the Subject, as nearly as I can remember, they being perfectly agreeable to my own.

THE Passions are not to be extinguished but with Life; To forbid therefore, People, especially a suffering People, to speak, is to forbid them to feel.—The more Men express of their Hate and Resentment, perhaps the less they retain; and sometimes they vent the whole that Way; but these Passions, where they are smothered, will be apt to fester, to grow venomous, and to discharge themselves by a more dangerous Organ than the Mouth; even by an armed and vindictive Hand. Less dangerous is a railing Mouth, than an Heart filled with Bitterness and Curses; and more terrible to a Prince ought to be the secret Execrations of his People, than their open Revilings, or than even the Assaults  
of

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of his Enemies. In Truth, where no Liberty is allowed to speak of Governors, besides that of praising them, their Praises will be little regarded. Their Tenderness and Aversion to have their Conduct examined, will be apt to prompt People to think their Conduct guilty or weak, to suspect their Management and Designs to be worse than perhaps they are; and to become turbulent and seditious, rather than be forced to be silent.

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I HAVE often pitied those harmless Drudges, who exercise the Trade of *cutting* and *pasting* printed Papers together, for the Emolument of Booksellers, and which they call *compiling*. The Quality of this Kind of Work is

Q 3 not



not much regarded; the Quantity is the main Consideration. I have been told, that this Cutting and Pasting Business, otherwise Compiling, is generally sold as Paper Hangings are sold, at so much a Yard, and sometimes by Weight, at so much a Stone. As to the poetical Manufacture, a Mill has been invented, it seems, in which the *Muses Mill-horses* are constantly at Work, grinding their Productions, and fitting them for the Public Taste. This Manufacture is greatly improved of late, and gives Employment to many industrious *Hands*, that must absolutely starve, were they to depend on their *Heads* alone. If Dean SWIFT'S Observation is just, that the Man who makes two Blades of Grass grow where but one grew before, is a worthy Member of Society; sure some little Praise is due to those honest Bookfellers, who give Employment to able-bodied

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bodied Compilers in cutting and pasting Papers together for their Emolument. If I might venture to make an Observation on this *Paper Manufacture*, and to propose a Scheme for its Improvement, I would humbly recommend, that for the future all Publishers of Magazines and periodical Performances, should pay the Cutters and Pastors, of Prose Works by the *Yard*, and should purchase the Works of the Muses Millhorses by *Weight*. As to the Prices, those I will not pretend absolutely to ascertain: I think, however, that the least Sum a Bookseller should pay, should be two Shillings a Yard for Prose Performances, and sixteen Pence an Ounce for Verse.

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I DO

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I DO not think there is a more amiable Woman living than the Queen of England. She lives in the Hearts, and forms the Happiness of all who approach her, and may therefore be justly stiled the *Queen of Hearts*. To that most excellent Queen, I inscribe the following Song.

T H E

QUEEN of HEARTS.

WHEN, like the Sun, our CHAR-  
LOTTE'S Mind  
Reflects those Beams that bless  
Mankind,

Then

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Then gently smile the Arts:  
Then too fair Truth and virtuous  
Fame  
Bestow this fit, expressive Name,  
And call her *Queen of Hearts*.

II.

The Di'mond's soft and trembling  
Light  
Commands Attention, charms  
the Sight,  
And Joy to all imparts:  
But this is dull to that bright  
Ray,  
Which VIRTUE pours upon the  
Day  
By her own *Queen of Hearts*.

III.

Fair ALBION reigns the World's  
great Queen,  
Where Heav'n-born LIBERTY is  
seen,  
With



With Beauty's pow'rful  
Darts:  
Thus Goodness and true Great-  
ness meet,  
And form an Union strongly  
sweet  
In our lov'd *Queen of Hearts*.

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UPSTARTS generally  
shew the World what they are,  
by their Insolence and Pride. To  
see Humility or good Manners in  
a Wretch sprung from a Dung-  
hill, were a Phænomenon indeed.  
It is a common Remark, that  
Servants, who commence Mas-  
ters or Mistresses, turn out the  
greatest Tyrants in Nature. The  
Observation is very just. We  
seldom see an Instance to the con-  
trary. A Servant, that from Pil-  
fering and Scraping up her paltry  
Earn-

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Earnings, has risen to be the important Mistress of a dirty Brandy-Shop in a dirty Lane, will assume more Arrogance and Haughtiness than the first Countess in the Kingdom. Such a Wretch, by her proud Demeanour, her rancorous Heart, and her virulent Tongue, will affront her best Customers, drive away her best Friends, change her Servant twenty Times in half a Year, and make her poor Hen-pecked, ignorant Husband lead the most miserable Life imaginable. If to these ill Qualities she joins those of a furious Bigotry and monstrous Superstition, so as to declare that all those who are not of her Communion will infallibly be d—mn—d, and her *Husband* among the Rest, I sincerely pity the poor ignorant Wretch. It is impossible such a Creature can be happy. She carries within her all the Seeds of Misery, and is a Self-Tormentor. To reclaim such

such a Bigot, to reform such a Vixen, is impossible: And till a Reformation is effected, to expect Happiness were to expect an Impossibility. What then should be done in such a Case? Why, to leave the poor Creature to herself, till an advanced old Age, the Weight of Infirmities, the Wrinkles in her Weather-beaten Forehead, the Loss of her Business, and the Contempt of the World, shall bring the old *withered Hag* on the Stool of Repentance, and to prepare for *Death*.—These are general Reflections; but it is to be feared they are applicable to too many Persons in this wicked World.

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A CANDID and impartial Critic is certainly a most useful and

and respectable Character; and his Remarks and Criticisms are highly deserving the Attention and Approbation of the World. We pay a great Deference to, and receive with the utmost Thankfulness, the Observations of Persons versed in any Art or Science, when we are about purchasing Things relative to it, of which we have little Judgment ourselves. And when we are transacting Affairs, of which we are ignorant, we receive with Gratitude the Advice of those who understand them. Why should we not then be equally thankful for the judicious Remarks of an intelligent Critic, who points out to us the Beauties or Blemishes of a Performance that had escaped our Notice, or which we were incapable of distinguishing? No Man can receive any great Degree of Pleasure from the Perusal of a Work he does not understand: The Person



therefore who enables me to understand it, and to receive Pleasure, is my Friend, and I must love and respect him. Besides, in this Age, when the *Manufactory* of Books is so prodigiously increased—I will not say improved—we ought to be upon our Guard against being imposed on in the Purchase, by a captivating Title-Page, or a Bookseller's *Puff*. The Critic, who stands at my Elbow, while I am admiring the Beauty of the Type and Paper, and hearing with a vacant Face of Wonder the Encomiums on the *learned* and *ingenious* Author, most liberally bestowed by his EMPLOYER, treads on my Toe, or gives me a Wink; "Sir," whispers he, in "*nulla Fronte Fides*. The Title-Page is a Cheat, and the Bookseller is "a R\*g\*e." This Gentleman is surely my Friend, and I must esteem him for guarding me from Imposition—But there is a much higher

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higher Advantage arises from just Criticism. It teaches young, or ingenuous Authors to see and to mend their Faults. This is attended with excellent Effects. A Person who has wrote a bad Book, by attending to the Remarks made on it, and being not too proud to learn, nor too vain to mend, may in Time write a good one, and become an *Ornament* to the literary Republic, though he at first appeared a *Pest* to it. Nor let the Race of Authors despise the Labours of the Critic, nor disregard his honest Counsel. Applause, I grant, is pleasing, but CORRECTION is more profitable. I have found it so. I have availed myself of the Observations made by REVIEWERS on my poor, but well-meant Endeavours in the literary *Vineyard*; and from pursuing their judicious Advice, from drinking only of the *second Squeezings*, I can now quaff of the *finest*

and the *first Produce of the Grapes.*

—I must not pursue this Subject further, for it begins to smack too much of Egotism.

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IN every great Town are to be seen Numbers of idle, half-bred Gentlemen, or Tradesmen who have left off Business, of little Fortune, and less Understanding; who know not how to employ themselves. Their Time hangs heavy on their Hands, and they murder it without Mercy. They saunter up and down—stare and gape at every one that passes by them—ogle at and put Modesty out of Countenance,—haunt the Houses of their Acquaintances, like so many unwelcome Guests—hinder People from pursuing their Business—  
pry

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pry into their most secret Affairs—know every Thing that passes, or that has not passed—enquire and relate the News of the Day—interest themselves in Things they have no Sort of Concern with—settle Marriages, foretell Deaths, ascertain Christenings, and bespeak Divorces—and all this, merely because they know not what to do with themselves. Fellows of this Kind should be hooted, hunted, hissed or horse-whipped out of Towns, where they are so many public Nuisances. They endanger the Peace of Families, interrupt the Quiet of the Inhabitants, disturb the Neighbourhood, and by their Tittle-Tattle and Scandal set People by their Ears—I once heard of a broken Attorney that comes under this Description, who being chased from his native County, took Refuge in the Metropolis, where he continued in Safety, till his Creditors hunting



him out, and unkennelling him, sent him to Prison, where he was confined for a long, long Time. At length having, by some Means, recovered his Liberty, he took Lodgings in an obscure Lane, at a Brandy-shop, where he was dreaded worse than the Plague. The Men shunned him, the Women feared him, the Boys hooted at him, and the Girls gaped at him. He threw decrepid old Dotards into Terrors, and big-bellied Women into Fits, which brought on Miscarriages. To the great Joy of the Neighbourhood, he at last quitted it, and carried his long, lank ahstematic Carcase and Spindle-shanks to some other Part of the Town, which he tormented, and, for aught I know, now torments, in the same Manner.

FROM this Character, what an excellent Inference might be drawn in Favour of a well regulated

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lated Education? The liberal, well-informed Mind knows how to fill up those vacant Hours that sit so heavy on the Ignorant and Illiterate. If the Weather be tempestuous, rainy or gloomy, that a Man cannot see Company Abroad, he may converse with Company at Home, and *such* Company, that we may Abroad vainly look for. We may converse with the immortal Dead, with Sages, Bards, Historians, and Philosophers, who will feast us with the choicest Dainties, and present us with inexhaustible Treasures. Youth should therefore, in their earliest Years, cherish a Love of Study, and apply themselves assiduously to cultivate their Minds; otherwise, in their more advanced Periods of Life, they will be void of Knowledge, and at a Loss how to fill those Hours of Leisure, which most Men at Times enjoy. It is for Want of having a proper Education,

tion, or having not made a right Use of it, that Persons behave in the ridiculous and odious Manner I have described; for were they possessed of either good Sense or good Manners, they would not become such public Nuisances, but employ themselves in reading, studying, or some other useful Occupation, whereby they might fill up agreeably many a tedious Hour, and be considered as worthy Members of the Community.

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**A** FIRM Mind is a Blessing to a Man, and preserves him from many a disagreeable Situation, into which the irresolute, but well-meaning Person, is often thrown. We should not only walk in the Paths of Rectitude with Boldness, but we should also

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so boldly resist the Syren Voices of those who would charm us out of it, and persevere in our Journey. We should not only know how to comply, but how to refuse. To the Temptations we may be surrounded with, we should oppose our whole Strength. To the Solicitations made us to engage in Things which Conscience, Honour and Prudence forbids; we should not say *No* with a feeble, faltering Voice, but fearlessly and resolutely give a plump Denial. There is more in the *Manner* of doing this than the Multitude are aware of. The *Manner*, in Fact, is every Thing. If a Man does not know how to refuse a Favour asked of him, or to give a Denial to a Thing his Conscience tells him he ought not to do, in a bold, resolute *Manner*, his Refusal and Denial signify nothing. A little Perseverance on the Part of the *Tempter* melts the weak Resolution of the  
Irre-



Irresolute, and he becomes an easy Prey to all the insidious Vipers and Sharks that may insinuate themselves into his Confidence.

*Be bold therefore in the Cause of VIRTUE!*

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**T**HERE is a Passage in Scripture I can never read without Tenderness. "If thou meet  
" thine Enemy's Ox, or Ass, go-  
" ing astray, thou shalt surely  
" bring it back to him again.  
" If thou see the Ass of him that  
" hateth thee, lying under his  
" Burthen, thou shalt surely help  
" him."

WHAT can be more pathetic, more tender, than this Injunction! What can breathe the Spirit of Benevolence more sweetly, or more

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more powerfully! The Man, who can read this Passage unmoved, must be devoid of a good Heart, and a good Head; he must be a Stranger to the fine Feelings of Humanity, and the vital Spirit of Religion.

LET us attempt a Paraphrase of this most excellent Precept, this charming Emanation of a most tender Soul.

*If thou meet*—not thy Neighbour's or thy Friend's Beast, but—*thine Enemy's Ox, or Ass, going astray*—do not let him range at large, whereby he may come to Harm, and thy Enemy may sustain a Loss; but act, as in a like Case, thou wouldst be acted unto, and remember—*thou shalt surely bring it back to him again.* So too, *If thou see*—not the Father, the Son, or the Servant, but the Creature that is looked on, however unjustly, with Contempt,

tempt, even—the *Ass* of him  
that *bateth thee*, lying under his  
*Burthen*—oppressed with Pain,  
and groaning with Anguish; do  
not look on the poor Animal with  
Indifference, do not close thy  
Bowels of Compassion on him,  
but—*thou shalt surely help him*;  
—thou shalt generously take off  
his Load, chafe his sore Limbs,  
help him up from the unwearied  
Situation he was in, and provide  
him with Food; so that he may  
be able to do further Service to  
him who is at present thy Adver-  
sary, but who, feeling thy Good-  
ness of Heart, and the eminent  
Service thou hast rendered him,  
is no longer able to look on thee  
with the Eyes of Hatred, but to  
embrace thee as a Brother.

MERCY and Tendernefs to  
the Brute Creation, are no where  
more strongly inculcated than in  
Scripture. Examples of it are so  
numerous, that to quote them  
would

would be needless. But what Instances of Inhumanity and *studied* Cruelty are we daily Witnesses to! Of Drivers, Butchers, Carmen, Coachmen, and such *professed* Barbarians, I say nothing; but that the Lovers of Learning and the Sons of Science are so *inventively* and *ingeniously* cruel, is what strikes me with Horror. They plead, that their Cruelties are necessary for the Promotion of useful Discoveries. They may be so, confined to a certain Degree; but carried to the enormous Lengths they carry them, they are a Reproach to Humanity. Far better were it, the World were ignorant of the animal Structure, than gain a Knowledge of it, by impaling and dissecting Myriads of living Creatures, hunting for the Principle of Life, and searching for the Causes of Things, in the heaving Entrails, and the quivering Limbs of the agonizing Animals!—I could say



much on this Subject, but my Heart *feels it too sensibly*.—I shall therefore conclude with these humane Injunctions, so opposite to the Spirit I am condemning, from Deuteronomy XXII. Vers. 1, *et seq.*

“ THOU shalt not see thy Brother’s Ox or his Sheep go astray, and hide thyself from them: Thou shalt in any Case bring them again unto thy Brother.

“ AND if thy Brother be not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own House, and it shall be with thee until thy Brother seek after it; and thou shalt restore it unto him again.

“ IN like Manner shalt thou do with his Ass, and so shalt thou do with his Rayment;  
“ and

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“ and with all lost Things of thy  
“ Brother's, which he hath lost,  
“ and thou hast found, shalt  
“ thou do likewise: Thou mayest  
“ not hide thyself.

“ THOU shalt not see thy Bro-  
“ ther's Ass or his Ox fall down  
“ by the Way, and hide thyself  
“ from them: Thou shalt surely  
“ help him to lift them up again.

“ IF a Bird's Nest chance to be  
“ before thee in the Way in any  
“ Tree, or on the Ground,  
“ whether they be young ones,  
“ or Eggs; and the Dam sitting  
“ upon the Young, or upon the  
“ Eggs, thou shalt not take the  
“ Dam with the Young.

“ BUT thou shalt in any wise  
“ let the Dam go, and take the  
“ Young to thee, that it may be  
“ well with thee, and that thou  
“ mayest prolong thy Days.”

WOULD our Anatomists, Surgeons and Dissectors duly consider the *Spirit* of these divine Precepts, in Matters, apparently so trivial, what must they say in Vindication of their own Conduct in Things of the highest Importance?

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I DO not recollect that I have ever heard five Persons argue, on religious Topics, candidly and unprejudicedly. The Generality of People, like a Body of Soldiers, set out on a Principle of defending themselves from all Attacks. They are resolved not to surrender their Opinions, cost what it will. Whenever therefore their Antagonist urges such strong Arguments as they cannot invalidate, they exert

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ert all their Skill and Address to give him some Kind of an Answer. Though they find their Doctrines not tenable, yet they are determined to maintain them. Nay, in general, we shall find, that in Proportion to the Weakness of a Man's Sentiments, is his Resolution to adhere to them. He thinks it generous to support the Feeble, that cannot support themselves. Now, were the Disputants on Religion to act judiciously, they would not contend for Victory, but for Truth; and where-ever Truth appeared, they would acknowledge and follow her, whatever Shock it might give to Pride and Self-Love. Let a Doctrine be ever so dear to me, why should I not patiently hear it attacked; and when I find its Absurdity demonstrated in so clear a Manner, that I cannot vindicate it from that Absurdity, why should I endeavour to cavil at Words, and keep up the



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pute, when I am convinced in my Conscience I have lost the Argument? Would it not be much better to give up the Doctrine that Reason and Truth could not support? If the Doctrine cannot be supported by Truth and Reason, why should I endeavour to support it? What is the Doctrine to me? Though I sucked it in with the Milk of my Mother, yet if it is repugnant to the Reason and Nature of Things, and not to be defended by Argument, why should I still defend it by a mere War of Words, and empty Cavil? Why should I use all my Art to evade my Antagonist's Arguments and Questions, instead of boldly answering them? If I do not answer them, is it not a Confession that they are unanswerable? And if they are unanswerable, why should I not acknowledge them to be so, shake off my erroneous Notions, and be a Convert to Truth?

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Truth?—These Observations I think deserve to be seriously reflected on by the Members of every religious Communion.

**T**his is a fine Remark and excellent Simile in EZECHIEL, speaking of those who like to hear good Doctrine, but practise it not: "And lo, thou art unto them as a very lovely Song of one that hath a pleasant Voice, and can play well on an Instrument, for they hear thy Words, but they do them not." Moral Precepts and religious Arguments appear fair and lively in Idea, but are found grievous in Practice and Execution; and the Paths of Righteousness, which make a fine Landskip in Description, are rough, steep, and tedious to ascend.

TO

TO be insensible to honest Fame may argue the Stoic, but not the Patriot or Man of Sense. He who is careless of the popular Opinion, must be careless also of his own Conduct, and as he does not merit, it is not likely he should meet the Applause of Mankind. TULLY was of a quite different Cast of Mind. He was, perhaps, too fond of Fame, or, to obtain it, he would not have requested his Friend the Historian, when he should come to describe the Glories of his Consulship, to exceed the Truth, and paint him in flattering Colours. This was indeed a Fault; and deserves rather to be styled an inordinate Lust of Fame, than a virtuous Love of it: Glory is indeed

indeed the Reward of honourable Toils, and public Fame is the just Retribution for public Services; the Love of which is so closely connected with Virtue, that it seems scarcely possible to be possessed of the latter, without some Degree of the former. Nor is this any Sort of Derogation to the Benevolence of the Character. A good Man feels a Pleasure from the Reputation he acquires by serving his Country, because he loves it: But he does not love it merely for the Sake of that Pleasure. The Passion did not spring from the Expectation of the Delight; but the Delight was the Consequence of the Passion.

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**T**HE Patriotism of antient Rome has been much extolled by modern



modern Writers, but I think unjustly. Her Patriotism was founded on the most flagrant Injustice and Iniquity, and therefore deserved not so much to be called Patriotism, as a Desire to render Rome the Mistress of the Universe. For this Purpose she scrupled not committing all Manner of tyrannous and wicked Acts against the Liberties of Mankind. Her feverish Fondness for universal Empire laid desolate all the known World. The Possessions, the Habitations, the Paintings, the Sculptures, all the Riches of the Romans were the Spoils of plundered Nations. Thus they erected to themselves an Empire as unwieldly as it was unjust, on the Ruins of their Fellow-Creatures. What then are all their beautiful Lectures and pompous Declamations on the Love of their Country? What their laboured Orations in Praise of LIBERTY? Indisputable Proofs indeed of their  
Elo-

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Eloquence; but not of their Humanity. If the Language of Benevolence were to constitute the Character, we must allow it is due to these Romans: But if Actions are to ascertain the Right, and to be considered as the Criterion of Justice, we shall find it a difficult Matter to make good their Claim, though we were Masters of Eloquence equal to their own.

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A JUDGE, who behaves with Inhumanity to a Criminal on his Trial for his Life, or a Person, who being chosen an Arbitrator, sacrifices a Person's Property for the Sake of a *silly Jest*, resembles a Harlequin dancing round a Death-Bed. — To this Remark and Simile, I shall sub-join

join a true Story; which I hope will have its intended Effect, of deterring Persons, who affect the Character of *Jokers*, at the Expence of *Honour* and *Honesty*, from their iniquitous Conduct, and their unseasonable Levity.

A CERTAIN typographical Bibliopolist, who was to estimate the Value of an Author's Labour, in compiling five Sheets of a *Gazetteer*, and for which he had only charged the paltry Sum of two Guineas, told him, he deserved *Nothing* for what he had done; for that he did it—by the *Fire-side*, and had improved himself in *Geography* by performing the Work. This was *Humour*! this was genuine *Attic Wit*!—But I would fain know, why should a Joke sacrifice HONESTY; or an Attempt at Wit murder JUSTICE?—When such a Wit and JOKER comes on his Death-Bed;—when his Eyes are sunk in  
their

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their Sockets, and a clammy  
Sweat bedews his pallid Visage;  
—when the parched Tongue  
refuses its Office, and the Look  
alone speaks the Anguish of the  
wounded Soul;—when Consci-  
ence arraigns the guilty Wretch,  
and anticipates the future Retri-  
bution;—will such a Person calm  
his Terrors, or smoothe the Bed  
of Death, by reflecting that he  
had been *witty in his Wickedness*?  
At such a dread Hour, will the  
Thought that he had formerly  
been a *Joker*, give Ease to the  
present Moment? Because he had  
smiled on a Person while he rob-  
bed him of his dearly-earned Pro-  
perty, will he think the Action  
guiltless? “A Man,” as the  
tragic Bard remarks, “may  
“ smile, and smile, yet be a Vil-  
“ lain.”



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IT is no less strange than true, that Men, not afraid of committing the most iniquitous Actions, are yet ashamed and angry to hear of them. Surely it is more reasonable for such to refrain from acting Crimes, than others to refrain from speaking of them!—AUGUSTUS acted a noble Part. Being told a Person had spoke Ill of him, “Let us examine,” said he, “if what he said be true. If it be not, his Speeches will not hurt us; If it be, let us reform our Conduct.”

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TO display the Beauty of  
Virtue, or the Charms of Honour  
to

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to a mercenary Wretch, who gains a precarious Livelihood by the retailing of small Wares, and the selling of his Conscience, is like shewing a Portrait of a DEVONSHIRE, or a GROSVENOR, to a Man that is blind.

THIS Simile brings to my Recollection a Story of ALEXANDER, falsely called the Great, who, it seems, had little better Notion of Paintings, than a blind Man could have. It is as follows:

“ COMME on faisoit voir à  
“ ALEXANDRE son Portrait,  
“ qui étoit le chef d’OEuvre  
“ d’APELLES, ce Roi n’en fit  
“ pas grande Estime; mais son  
“ Cheval BUCEPHALE ayant  
“ jetté sa Vûe sur la même Por-  
“ trait, fit connoître par ses De-  
“ marches & ses Hennissemens  
“ qu’il le prenoit pour ALEXAN-  
“ DRE: ce qui obligea le Pein-

"tre de dire au Roi, que son  
 "Cheval étoit plus capable de  
 "juger de ses Ouvrages, que  
 "celui qui passoit pour le plus  
 "raisonnable parmi les Hom-  
 "mes."

As I have never seen this little Anecdote in English, I shall translate it for the Benefit of those unacquainted with French.

ALEXANDER being shewn his Portrait, which was the Master-Piece of APELLES, testified no Kind of Regard for it; But his Horse BUCEPHALUS, casting his Eyes on it, shewed by his Prancing and Neighing, that he took it for ALEXANDER. This induced APELLES to tell the King, that his Horse was a much better Judge of Paintings than he was, though he was esteemed the wisest of Men.

THE

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THE Painter shewed himself to be as able a Master in the soft Arts of Adulation, by this delicate Answer, as he was in Painting. He knew ALEXANDER was passionately fond of his Horse; and therefore, to estimate the Wisdom of that Horse above that of the *wisest of Men*, tho' it may, at first View, appear to raise BUCEPHALUS above ALEXANDER, yet, in Fact, it does not; but raises ALEXANDER, the *Master* of BUCEPHALUS, above all the Men in the World, and adopts the high-raised Ideas he had conceived of the choice Qualities of his favourite Steed.

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THERE is no Book so ill written, but some Knowledge may be drawn from it, as there

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is no Soil so barren, but may be fitted to produce some Kind of Vegetables. VIRGIL used to say, he had been raking up the Dung of ENNIUS, where he had discovered a few Pearls. It is true, Pearls may, by Chance, be dropped on Dunghills, and, after much Time and Labour, found there; but surely, the certain Trouble of seeking for them, in such a Place, outweighs the little Probability there is of finding them.

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THERE is no Profession of Men more intrusted with Persons Properties, than that of the Gentlemen of the Law, and consequently none more subject to Temptations. Where these are strong, it is no Wonder that they should

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should frequently break down the Barriers of Integrity. Yet I really think, that notwithstanding the trite, Common-Place Declaration against Attorneys, there is as much Honour to be found among them, as in any other Body of Men whatever. Instead of wondering that some of them *fall*, considering the strong and innumerable Temptations they are subject to, I rather wonder that so many of them *stand upright*.

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TO dispute verbally on religious Systems, and the different Points of Doctrine held by Persons of different Persuasions, can possibly have no other Effects than souring their Tempers, and confirming each in the Opinion of the Rectitude of his own Mode  
of

of Religion. The Passions of Men will be ever heated by Opposition, and prevent the Dictates of sober, unprejudiced Judgment from taking Place. Besides, in verbal Controversy, a thousand Circumstances and Things are mentioned, that are quite extraneous to the Subjects that are proposed to be discussed, and which lead the Disputants as much out of their Roads, as it would be to go to Paris and Edinburgh, when a Man's Journey lies directly from London to Dublin. I never saw a Debate managed in my Life, when this was not the Case; and that, I think, is a strong Proof, that such Controversies are so far from being useful, that they are absolutely prejudicial, by wasting that Time that might be much better employed, and by making two Persons despise or hate each other, who without such Wars of Words, might be most cordial Friends. The Answer POPE gave

gave to the great Dr. SAMUEL CLARKE shews he was of my Opinion, and may serve as an excellent Rule of Conduct for all Persons in similar Situations. The Divine was extremely desirous of engaging the Poet in a Debate on the Doctrines of the Romish Religion: "No," said the latter; "I will not enter on the Subject at all; for though we should dispute for whole Days together, you would remain *Protestant* CLARKE, and I should still be *Papist* POPE."

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A PLAGIARIST in the literary World has ever been held in Abhorrence; how much more so should a Plagiarist in the moral World! To steal the Credit of a good Action is by far a viler Robbery,



bery, than to steal a good Sentiment. *Imitation*, in both Cases, is lawful: It is not only lawful, but laudable. I know indeed, that a great Author has called Imitators a worthless Species of *Cattle*; but I must take Leave to dissent from him. To imitate fine Writing requires great Abilities, and produces noble Effects. Nay, every Writer, for four thousand Years past, or more, may be called an Imitator: And no Writer can possibly arise, who may be strictly called an *Original*. There was nothing new under the Sun in the Days of SOLOMON; and there will be nothing new under the Sun, Moon, or Stars, in the Days of GEORGE the *Fiftieth*. This being the Case, let us strive to imitate the best Authors in our Writings, and the best Moralists in our Lives.

AS

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AS the Light of Reason increases, the Darkness of superstitious Ignorance vanishes. Time was—and not far distant—when Dæmons, Ghosts, Witches, and all the Inhabitants of the *Poet's World*, were IRRELIGIOUSLY believed. Every Part of Nature then teemed with Inchantment, and every Son and Daughter of Mortality was under the Influence of Spell and Fascination. Hags, mounted on Broomsticks, rode through the troubled Air; Ghosts and Goblins rose from the yawning Earth; Fairies played their Gambols on the Green by the Light of the Moon; and the Winds of Heaven were made Merchandize of by the Imps of Hell. But these Things are no more;

more; for they have been destroyed by——Act of Parliament.

KING JAMES—of pious Memory—saw with Horror the guilty Deeds these Beings I have just mentioned committed. He would not have cared a Pin's Point, had they confined their Pranks to the Meridian of *Lapland*, their native Soil: But when they attempted to exercise their Dominion in England, it became a Matter of serious Moment——It struck at his own regal Dignity. What did this wise Monarch do? Did he look with Unconcern at the Invasion of his Realm? Would he tamely submit to an Usurper? No such Thing. He called his Council—he harangued to them from the Bible——and the new Testament——and from CICERO——and from LACTANTIUS——and from OVID's *Metamorphoses*——and from the Latin Version of HOMER, for the Monarch knew

knew not Greek—and from JUVENAL—and from SHAKESPEAR—and from the Book of Genesis. He made his Oration, and the Council applauded; and my Lords the Bishops told him, he was the “*Breath of their Nobility*.”—After this Consultation the Monarch, his wise Men of the Kingdom, and his pious Men the Bishops, formed a most excellent Act of Parliament against Witches and Witchcraft; the chief Heads of which are these:

“ THAT if any Person shall  
 “ use, practise, or exercise any  
 “ Invocation or Conjuraton of  
 “ any evil or wicked Spirit; every  
 “ such Person or Persons, their  
 “ Aiders, Abettors, and Counsellors,  
 “ being thereof convicted  
 “ and attaint, shall suffer Death  
 “ as a Felon without Clergy.

“ If he shall consult, covenant  
 “ with, entertain, employ, feed,  
 VOL. II. U or



“ or reward any wicked or evil  
“ Spirit, to or for any Intent or  
“ Purpose;

“ OR if he take up any dead  
“ Man, Woman, or Child, out  
“ of his or their Grave, or any  
“ other Place, or the Skin, Bone,  
“ or any other Part of any dead  
“ Person, to be employed in any  
“ manner of Witchcraft, Sorcery,  
“ Charm, or Inchantment;

“ OR if he shall use, practise,  
“ or exercise any Witchcraft,  
“ Sorcery, Charm, or Inchantment,  
“ whereby any Person  
“ shall be killed, destroyed,  
“ wasted, consumed, pined, or  
“ lamed in his or her Body, or  
“ any Part thereof, he shall suffer  
“ Death.

“ ALSO, if any Person shall  
“ take upon him by Witchcraft,  
“ Inchantment, Charm, or Sorcery,  
“ to tell where any Treasure  
“ fure

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“ sure of Gold or Silver may be  
“ found in the Earth or other se-  
“ cret Places;

“ OR where Goods, or Things  
“ lost or stolen should be found  
“ or be come at;

“ OR shall use any Sorcery,  
“ to the Intent to provoke any  
“ Person to *unlawful* Love;

“ OR whereby any Cattle or  
“ Goods of any Person shall be  
“ destroyed, wasted, or im-  
“ paired;

“ OR to hurt or destroy any  
“ Person in his or her Body,  
“ though the same be not effect-  
“ ed or done; he shall, on the  
“ first Conviction, suffer one  
“ Year's Imprisonment without  
“ Bail, and once a Quarter stand  
“ two Hours in the Pillory, and  
“ confess his or her Fault.

“ If after Conviction he commits the like Offense, and be  
“ convict and attaint of such second Offense, he shall suffer  
“ Death as a Felon without Clergy”.

How wise and considerate was this most excellent King, and how pious were the spiritual Lords the Right Reverend Fathers in GOD, to second his zealous Endeavours in so laudable a Work! —Let the Memory of this Monarch and his Prelates be had in eternal Remembrance!—And let all the People say, AMEN!

THE Preamble to the famous Act I have just quoted, and which was made in the first Year of JAMES'S Reign, Chapter 12. I imagine was to this Effect:

“ WHEREAS the Number of  
“ Witches is of late Yeares most  
“ marvellously increased, and  
“ they

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“ they doe committ and execute,  
“ and performe, and transacte,  
“ and exercise suche evill Deades  
“ as be verie sinfull in thaim-  
“ selves, and detrimentall to  
“ oure Subjectis, and pernicious  
“ to our goode People: AND  
“ WHEREAS they doe praktice  
“ their Inchantementis in suche  
“ eville Sorte, that noe Person  
“ whatsoever of whome they doe  
“ conceive ille Wille, is safe from  
“ their dangerous and unlawfull  
“ Praktices, soe that disguisinge  
“ themselves like most faire  
“ Damofells, pleasinge to the  
“ Syghte and most lovelye to  
“ beholde, they doe even be-  
“ witche oure most grave and  
“ reverende Senators and Bis-  
“ chops: AND WHEREAS it is  
“ a most unseemlie Thing to be-  
“ holde a Parcell of Witches, in  
“ the Forme of old Women,  
“ astride on Broomesticks, and  
“ rideing thorough the Aire  
“ like a large Flocke of wild

U 3

“ Geese,



“ Geese, the beholdinge of which  
“ Thing dothe so marvellously  
“ operate and worke on the  
“ Mindes of our Subjectis, that  
“ they doe quhollic neglecte their  
“ Businesse, which dothe greatlie  
“ lessen and diminish our Reve-  
“ nue: Now be it enacted by the  
“ Kinge’s moste excellent Ma-  
“ jestie, and by and with the  
“ Advise, and Consente of the  
“ Lordes spirituale and temporall  
“ and Commones in this presente  
“ Parliament assembled, and by  
“ the Authoritie of the same,  
“ that gif Witches schalle, after  
“ the first Daie of Aprill next,  
“ anie longer exercise, and trans-  
“ acte, and performe, and com-  
“ mitt their usuall and customa-  
“ rie Workes, to enchanter younge  
“ Men and young Maydens, and  
“ bewitche grave Bischops; theye  
“ shalle be delte with for the  
“ same as hereafter mentioned,  
“ and gif they shalle after the  
“ said first Daye of Aprill ride  
“ thorough

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“ thorough the Aire, makeing  
“ Horses of Broomstickes, and  
“ causeing our goode People to  
“ neglect their Worke to beholde  
“ suche marvellous Spectacles,  
“ theye shall reape the Fruictes  
“ thair of, and shall suffer Dethe,  
“ &c. &c. &c.”

THIS Act of King JAMES had all the Effect it was so wisely and piously intended to have; for not a single Witch has been seen in England since it passed, nor consequently was there any Witchcraft,—in King JAMES's Sense of the Term. This we certainly must rejoyce at; for before the Period alluded to, Numbers of Persons were executed for being Witches; notwithstanding that Sir MATTHEW HALE says, in his Pleas of the Crown, “ that it “ is very difficult to prove *Rape* “ and *Witchcraft*, ”—which is admitting that both may be proved.

It

THAT Justice should precede Generosity is a common Remark; but it is fitter for the Mouth of a Mechanic than a Gentleman. No Man can be more zealous for Justice than I am; but I see no Reason why, in particular Cases, a Person may not be generous before he is just. Besides, Generosity is no Enemy to Justice: Both are reconcilable; and both ought to dwell where they do dwell, in the Breast of a Gentleman. If the Meaning of the Remark is, that People should not be generous at the Expence of Justice, I agree to it; but if it also mean, as it certainly does, that a Man should not do a benevolent Action till he is entirely clear with the World, I dissent  
from

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from it. An Occasion may happen, that a Person<sup>e</sup> may rescue a worthy Man, or even a worthy Family from Ruin, by the Exercise of Generosity: If Justice, in such a Case, should be deferred till “ a convenient Season,” the little Loss that may be sustained in the latter Case, bears no Proportion to the vast Quantity of Good that may arise from the former. Besides, it must be considered, that in Multitudes of Cases, we should not wait for the strict and legal Decisions of Lord Chief Justice REASON, but spontaneously act from the nice Feelings of a Soul that is trembling alive to DIVINE HUMANITY.— JUSTICE, in short, is a grave old Gentleman, that pleases us with the Regularity of his Deportment; but GENEROSITY is a gay young Girl, that fires our very Soul with the Beauty of her Features, and the Air of her De-meanour.

WHE-



WHETHER the present Age is increased much in Wisdom I will not say; but I am sure it advances greatly in Candour, Liberality and Refinement. I would rank these good Qualities in the List of the lesser Virtues, or what the French call *les petites Morales*, for I really think they greatly contribute to the social Happiness of Mankind. That my Opinion is well founded, I beg Leave to observe, that not much more than a Century ago, even our Courts of Justice were so unpolished with Regard to the Rules of Good-Breeding, that when the great Lord Chief Justice COKE presided at the Trial of the equally great Sir WALTER RALEIGH, he called him, "Traitor,  
" Monster,

“ Monster, Viper, and Spider of  
 “ Hell.” And the same great Law-  
 yer, whose Politeness by no  
 Means kept Pace with his legal  
 Knowledge, told Mrs. TURNER,  
 who was concerned in the Poison-  
 ing of Sir THOMAS OVERBURY,  
 that “ she was guilty of the seven  
 “ deadly Sins; she was a Whore,  
 “ a Bawd, a Sorcerer, a Witch,  
 “ a Papist, a Felon, and a Mur-  
 “ derer.”—Such Illiberality as  
 this in a Court of Justice, and  
 from a Lord Chief Justice, is per-  
 fectly shocking!—But long after  
 this Period, our Courts of Justice  
 had not shaken off their Barba-  
 rism: Even so late as the Time of  
 Judge PAGE it prevailed. This  
 Man, so learned in the Laws of  
 the Land, was not at all versed in  
 the Laws of Politeness. While  
 on the Bench, and in the very  
 Period that the Life of a human  
 Creature was suspended by a  
 Thread; in pronouncing the aw-  
 ful Sentence of **DEATH** on a  
 poor

poor Criminal, this inhuman Monster would sport with his Agonies; would deal out such Invectives, and call him by such bitter Names, that JUSTICE and MERCY fled from a Tribunal, where Caprice and Brutality trod Decorum under Foot, and an infernal Being seemed to usurp their Place.

A JUDGE who attempts to be *witty* at a Trial, must be void of Discretion as well as Humanity. I give the following Extract of a Speech of Sir HENRY MONTAGUE, who sat on the Trial of Sir WALTER RALEIGH, as an Instance of this Kind.

“ Your Faith hath heretofore  
“ been questioned; but I am re-  
“ solved that you are a good  
“ Christian; for your Book,  
“ which is an admirable Work,  
“ doth testify as much. I would  
“ give you Counsel, but I know  
“ you

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“ you can apply unto yourself  
“ far better than I am able to  
“ give you—Yet, I give you  
“ the *Oil of Comfort, and Honey*  
“ of Joy, although, in Respect  
“ that I am a Minister of the  
“ Law, mixed with *Vinegar* and  
“ *Wormwood*—Sorrow will not  
“ avail you, in some Kind; for,  
“ were you pained, Sorrow would  
“ not ease you; were you afflict-  
“ ed, Sorrow would not relieve  
“ you; were you tormented,  
“ Sorrow would not content you,  
“ and yet a temporary Sorrow for  
“ your Sins would be an ever-  
“ lasting Comfort to you—You  
“ must act, as that valiant Cap-  
“ tain did, who, perceiving him-  
“ self in Danger, said, in Defi-  
“ ance of Death and Danger,  
“ Death, thou expectest me;  
“ but, notwithstanding thy Spite,  
“ I expect thee. Fear not Death  
“ too much; nor fear Death too  
“ little; not too much, lest you  
“ fail in your Hope; nor too lit-  
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"tle, lest you die presumptu-  
 "ously. And, here, I must  
 "conclude my Prayers to God  
 "for it, and that He would have  
 "Mercy on your Soul."

WHAT an Abundance of Wit  
 did this honest Judge here dis-  
 play!—Surely, he must have  
 thought, that the Delivery of a  
 Sentence of Death in so quaint a  
 Style, must have softened its  
 Asperity, or taken away its  
 Sting!

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**L**YING is closely allied to  
 Swearing. Lying is the Cow-  
 ard's Virtue, and the Swearer's  
 Boast. No Man would tell a Lie  
 whose Deeds were upright, and  
 whose Heart was honest. A Li-  
 ar is a Knave whom Nobody  
 will

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will trust. He knows it himself; and therefore, to gain a Credit on a fictitious Bottom, he has Recourse to his fertile Imagination to invent ten thousand Falsehoods to support it; but that Credit being built on a rotten Foundation, it soon sinks, and the lying *Trader* is buried in the Ruins.

OF Lies, indeed, there are many Kinds; but they are all detestable. The *Lie of Vanity*, invented by left-handed Wisdom to gain Applause of Folly, is frequently to be heard. It sometimes procures a short-lived Reputation; but Time's searching Eye will soon discover it, and the Finger of Scorn will mark its Author. The same may be said of the *Lies of Envy* and *Malice*. The Motives to these are commonly so apparent, that it is seldom they are implicitly believed. The *funny Lie*; to raise Mirth at the Expence of Truth and Religion,

gion, is the commonest of any. The Inventors of this Kind of Lie profess a harmless Intention; and assert, that they only raise Reports, or, in my Vocabulary, tell Lies, to blast a Merchant's Reputation or a Virgin's Fame, merely for the *Joke's Sake*. But of all Kinds of Lies, those of the *Humbucker* are the most entertaining. To give an Account of these would require a Volume. I shall therefore only observe, that a professed *Humbucker* will tell a thousand Lies in one Day, and with the gravest Face imaginable. He will set the best Friends by the Ears——ruin the Peace of Families——throw Women into Fits——be the Cause even of Murder——and all, to shew that he is capable of making Folks believe as Truths, the Lies that such an infernal Scoundrel as himself has invented. As to the *Lie of Trade*——but this Species of Lie I will not touch on. The  
Lie

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Lie told behind a Counter, the Tradesman says, is not a Lie: It is only a necessary Art. It is a Polish to his Goods, and a Friend to his Family. Without Lies of this Kind Trade and Commerce would stand still, and of course the Nation would be ruined.

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**T**HAT Poverty in itself is not a Crime is a common Remark, and is certainly founded in Truth. If so, a Law to take up and imprison Beggars without convicting them of any Crime, is certainly unconstitutional and unchristian. No Law can alter the intrinsic Essence of Things, nor make that Criminal, which is not so in Reality. Sturdy Beggars and Impostors, indeed are Criminals, and therefore should

X 3

be



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be punished ; but the imprisoning Persons who have not been found guilty of any Offence, and putting them on a Par with Rogues and Vagabonds, is confounding the Nature of Things, and invading the natural Rights of Men. The mere Act of soliciting Alms is not a Crime, nor can any Law make it so. To take up and imprison therefore a Parcell of poor helpless Creatures without a Trial, appears to me an Act of Power, but not of Justice ; and the manner of doing this with a Band of armed Ruffians, is striking at the very Vitals of a Constitution, which ought to be held sacred.

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I IMAGINED that the old  
Doctrin concerning Witchcraft  
and

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and Inchantment had long been exploded, especially by the Learned, and that from believing too much, the present Age had fallen into the opposite Extreme. But I find I was mistaken. A very learned, as well as elegant Author, has expressed himself in his "History of Scotland," in such Terms, that if they do not amount to a full Declaration of his Belief of Witchcraft, they at least insinuate as much. Let the Reader judge for himself.

IN Dr. ROBERTSON'S second Volume of his History, Page 205, 8vo. Edition, in treating of BOTHWELL'S Attempt against King JAMES, he expresses himself thus: " But though JAMES  
" connived at real Crimes,  
" Witchcraft, which is *commonly*  
" an imaginary one, engrossed  
" his Attention, and those suspected of it felt the whole  
" Weight of his Authority. Ma-  
" ny

“ny Persons, neither extremely  
“old, nor wretchedly poor,  
“which were usually held to be  
“certain Indications of this  
“Crime, but Masters of Families, and Matrons of decent  
“Rank, and in the middle Rank  
“of Life, were seized and tortured; and though their Confessions contained the most absurd and incredible Circumstances, the King’s Prejudices, those of the Clergy, and the People, conspired in believing their Extravagancies, without Hesitation, and in punishing their Persons without Mercy. Some of these unhappy Sufferers accused BOTHWELL of having consulted them, in order to know the Time of the King’s Death, and having employed their Art, to raise the Storms, which had endangered the Queen’s Life, and had detained JAMES so long in Denmark.” In the same Volume,

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lume, Page 256, after giving a Relation of the Conspiracy of the Earl of GOWRIE and his Brother RUTHVEN against the King, and shewing the Event of it by the Death of the two Brothers, who were killed by Sir JOHN RAMSEY, the Doctor also says: On searching the Earl's Pockets for " Papers that might discover his " Designs and Accomplices, nothing was found but a small " Parchment-Bag, full of *magical Characters*, and, *Words of Incantment*; and if we may " believe the Account of the Conspiracy published by the King, " while these were about him, " the Wound of which he died " bled not; but as soon as they " were taken away, the Blood " gushed out in great Abundance."

IN these two Pages it is observable, that the learned Doctor does not take any Pains to dif-



discredit the Notion of Witchcraft, though he might easily have done it, had it been agreeable to his Sentiments. So far from discrediting, does he not confirm the Doctrine, by saying that Witchcraft is *commonly* an imaginary Crime? Is not his saying it is *commonly* an imaginary Crime, admitting that it is not *always* so? Had he believed the imputed Crime of Witchcraft to be only a popular and superstitious Opinion, would he not have plainly declared it to be so? Instead of saying "Witchcraft is *commonly* an imaginary Crime," he would have said, "Witchcraft is *only*, or *merely*, an imaginary Crime." And when he says, that "nothing was found in the Earl's Pockets but a small Parchment-Bag, full of *magical Characters and Words of Incantment*," it is absolutely admitting, that there are in *Reality* such Things as magical  
Cha-

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Characters and Words of Incantment.—If the Doctor is not a Believer in Witchcraft, but has only expressed himself inaccurately, I would recommend his altering in the next Edition, the two Pages I have cited, so as to make them reprobate that Doctrine they now seem to admit.

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FAMILIARITY is ever destructive of Respect; yet I cannot agree, with the trite Proverb, that it is the Father of Contempt. Familiarity destroys the Respect and Veneration usually paid to Merit, by putting all Persons upon an Equality; yet how it can breed Contempt, except in some particular Cases, I am yet to learn. Those who have studied human

human Nature thoroughly, know very well, that the Respect paid by Inferiors to their Superiors, is generally nothing but mere Hypocrisy, or Mouth-Honour, which the Heart does not assent to; and that the Veneration, entertained by the Million for Men in Office or Authority, proceeds only from their Ignorance. Dress up a Parcell of Broomsticks in furred Robes, or Scarlet Gowns, with big Wigs and rich Cloaths, and the same Respect will be paid, the same Veneration entertained by the superstitious Vulgar. External Things should not be Objects of Respect or Veneration. A good Magistrate indeed should ever be, and ever will be so. But when Men pay the same Respect indiscriminately to the Good and the Bad, they only shew their own Folly and Want of Discernment.

MUCH

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MUCH the same Observation may be applied to the external Behaviour of Men in Office, and the little, low Artifices they use to command Respect. An elevated Brow, a scornful Look, a haughty Deportment, a shrewd Nod of the Head, which seems to say "There is much Wisdom in me;" all these, and more, are so many Decoys to catch the transient Applause of Fools. Now Souls of a superior Kind scorn these shallow Arts, and build their Fame on their own intrinsic Merit. They will descend to others who cannot rise to them. They will enter into all the little small-Talk of those they associate with, and not think it a Derogation of their Dignity, or an Impeachment of their Knowledge. They will even play at Marbles with Boys, like SOCRATES, or ride on a Stick with their Children, like AGESILAUS. In short, a well-tempered and a sensible Man

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will



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will do a thousand Things which would be so many corrosive Plaisters to the sore Feelings of the proud and lofty Man; and though he might not by those Means entrap the Respect of credulous Ignorance, he will ever be sure of forcing the Affection of native Simplicity, and the Esteem of ingenuous Wisdom.

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THE Increase of Luxury among us has broke down the Fences of Honour and Honesty, and rendered us a Prey to Venality and Corruption. The Man who is content with a little, looks with Disdain on those Things, which prove so many Snares to others: But he whose Appetite is set on Objects beyond his Reach, will do any Thing to obtain them. Hence it is, that such a Man is easily

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easily seduced by the Sons of Wealth or Power, to part with the most inestimable Treasure, that of LIBERTY. JUVENAL says,

*“ Sævior Armis*

*“ Luxuria incubuit.”*

The Observation is true. LUXURY reigns despotic; and all who are Subjects to that powerful *Tyrant*, though born in England, cannot be free. As Luxury is got to so great a Height, and has pervaded all Ranks and Conditions, it is no Wonder that we feel the dreadful Effects it has occasioned: From the Palace to the Cottage, we see nothing but Luxury. Instead of bounding his Desires to his Income, or Rank of Life, every Person wants to live beyond it: The Consequence of this is, that he is the willing Victim of his own inordinate Appetite.—I could shew the Effects of this universal Passion for

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Luxury in the different Stages of Life; but this would carry me farther than I intend in these loose Sketches. I shall therefore only observe, that it is to the general Rage for Luxury, that we must impute the general Decay of Morality and Patriotism. The Constituent feasts at the Expence of the Candidate, and pockets the proffered Bribe for his Vote. The successful Candidate, now a Member, plays the same Game: He feasts at the Expence of the Minister, and puts up *his* Vote for Sale. The Constituent seems amazed at this; and charges the Member for betraying the Interests of his Country. "Do not blame me, my Friend," cries the Representative; "I only follow *your* Example. I get the best Price I can for my *Goods*. Besides, consider that the Man who buys has a Right to sell."

I HAVE

I HAVE often blushed for an impudent Fellow, who was incapable of blushing himself. An impudent Man sets a whole Company at Defiance. He is in a State of War with them; but he cares not a single Pin. His Face is composed of the browneft Bronze; his Head is formed of the heaviest Lead; and his Heart is insensible to all the Impressions of Shame. The Word Modesty he has heard mentioned; but the Definition of it he never knew. He will stare at People till he puts them out of Countenance; but if he can raise a Blush on the soft Cheek of celestial Innocence, or suffuse with Crimson the ingenuous Face of Modesty, he is superlatively hap-



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py. For this Purpose he rivets his Eyes so fixedly on every young Woman he meets with, that he compels her to cast hers down. He then triumphs, and thinks himself as great as CÆSAR. What would dash a modest sensible Man, (for MODESTY IS THE CHILD OF SENSE) has no Sort of Effect on him. If he commits any *faux Pas*, he either does not know it, or else laughs at it.—I have here only drawn the *Contour*, or Outline, of this Character, and shall not finish it, as the *Original* is to be seen in every public Place of this great City.

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EVERY Writer of every Age has complained of the Degeneracy of his own Times, and praised those that have preceded.

“ *Ætas*

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" *Ætas Parentum, pejor Avis,*

" *tulit nos*

" *Nequiores, mox daturos*

" *Progeniem vitiosiore.*"

If their Accounts are founded on Facts, and Mankind have advanced in Wickedness progressively, every succeeding Age outdoing the former; Men are not Men now, but *Devils*. However, I think some Allowances are to be made these Authors. Their Intentions were certainly good, though their Zeal outran their Reason, and led them to say the " Things that were not." To prove evidently that the present Age is really more virtuous than former Ages, and that we advance in Goodness, at least in some Respects, I beg Leave to observe, that in the Reign of HENRY VIII. no less than five hundred Criminals were executed in England, in a Year, *communibus Annis*, for Theft and Robbery;

ry; and between three and four hundred Yearly in the Reign of ELIZABETH: But in the present Age there are not a hundred Criminals executed Yearly. This stubborn Fact proves more forcibly than all the Declamation in the World, that instead of receding, we advance in Virtue; and I sincerely hope that the next Age may be better than the present, and that the World may go on mending, till Men approach nearer to the Order of Angels, than gloomy and fanatic Writers think they now approach to that of Devils.

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THE great Variety of Subjects treated of in this Work, and the narrow Limits each Article is comprized in, have rendered it impossible for us to illustrate and de-

defend the Sentiments we have given so fully as perhaps the Reader may have expected. But let him attend to the Scope and Design of our Work, and not expect what was not our Intention, nor came within our Plan. Our Business was not to treat our Subjects diffusely, nor to say all that could be said on the Occasion; but to urge the strongest Arguments on each Topic we were Masters of, in the clearest and concise Manner, and compressing or condensing our Ideas, as the Rays of Light are collected in a Focus. Perhaps this may be thought preferable, by the Generality of Readers, to the entering more fully into Subjects, and treating them at large. Two or three strong Arguments in Favour of, or against a particular Doctrine or Opinion, may have a more powerful Effect, in supporting or confuting it, than a greater Number; since the Mind

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is confused and embarrassed in the midst of too great a Variety, and some weak or shallow Arguments, intermixed with others of a different Kind, may enervate and destroy the Effect of the whole.

OUR Intention in this Work has been, by giving candidly and freely our Thoughts on all Topics that came under our Notice, to encourage a liberal Way of Thinking among our Readers; particularly the youthful Part, for whose Service it is principally calculated. To imagine it capable of destroying Bigotry, removing grounded Prejudice, or reforming inveterate Iniquity, would be thinking too highly of it; yet we trust we shall not be too sanguine to hope, that it may have some little Effect in informing the untutored Mind, and in bringing ingenuous Youth into a Habit of Thinking and Re-

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Reflecting. The Right of private Judgment we have every where exercised and defended. He who would curtail or destroy that Right, must be a Foe to God and Man. Points of History may be questioned, Points of Law may be discussed, Points of Morality may be examined, Systems may be canvassed, and, in short, every Subject whatever may be examined into by a CANDID PHILOSOPHER without any Danger to Truth, Religion or Government. Whatever has Truth for its Basis will bear the closest Examination, and appear the brighter and better for having passed through that fiery Ordeal. Error alone has Cause to dread and shun Enquiry. But this is the very Reason that Enquiry should be exercised—that Error should be destroyed, and Truth established. If this little Work has the smallest Effect in contributing to this great End, hap-

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happy indeed shall I think myself! And blest the Moment in which I commenced a CANDID PHILOSOPHER!

F I N I S.

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E R R A T A.

THE Errata in this Work, both in Sentiment and Diction, the Author fears, are numerous. Where-ever the Reader meets with such, he is requested to correct them with his Pen.

